THE IMPACT OF EMOTIONAL INTELLIGENCE, FORGIVENESS AND TOLERANCE OF AMBIGUITY ON MARITAL SATISFACTION: A COMPARATIVE STUDY BETWEEN MARRIED MEN AND WOMEN

This dissertation is submitted for the partial fulfillment for the degree of

M.SC IN APPLIED PSYCHOLOGY (SPECIALIZATION IN CLINICAL PSYCHOLOGY)

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This is to certify that the dissertation entitled **"The impact of emotional intelligence, forgiveness and tolerance of ambiguity on marital satisfaction: A comparative study between married men and women"**, submitted by Shreya Das, a student of fourth semester pursuing M.Sc in Applied Psychology (Specialization in Clinical Psychology) is a bonafied work which may be placed before the board of examiners for their evaluation. This dissertation is for the partial fulfillment of the degree of M.Sc in Applied Psychology, Sister Nivedita University, Kolkata.

This is an original study done by the candidate and has not been submitted by her before in any form for any other degree of this University or any other University.

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PLAGIARISM DECLARATION

"I, **SHREYA DAS**, hereby declare that the research work titled, "The impact of Emotional Intelligence, Forgiveness and Tolerance of Ambiguity on Marital Satisfaction: A comparative study between married men and women", conducted by me, has been completed with full honesty and integrity. I confirm that the work is original, and all sources of information have been appropriately acknowledged and cited.

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ABSTRACT

Marriage is one of the most important interpersonal bonds, which is essential to both society stability and personal well-being. Numerous psychological and interpersonal aspects impact marital satisfaction, This study investigates the connection between marital satisfaction. and emotional intelligence, forgiveness, and ambiguity tolerance. In a similar vein, forgiveness helps spouses overcome previous transgressions, fosters emotional healing, and lessens resentment, all of which increase marital satisfaction. Furthermore, by enabling couples to better handle the unpredictability of their relationship dynamics, ambiguity tolerance—the ability to accept uncertainty and manage difficult or confusing situations—has been demonstrated to improve marital satisfaction. The present study examines the role of emotional intelligence, forgiveness and ambiguity tolerance in marital satisfaction. To investigate the predictive functions of these psychological qualities in marital satisfaction, data was collected through offline mode from a sample of 150 married individuals—75 married men and 75 married women. The scales used for measuring emotional intelligence, forgiveness, ambiguity tolerance and marital satisfaction are as mentioned - The Schutte Self Report Emotional Intelligence Test (SSEIT) was employed, Rye Forgiveness Scale Rydell-Rosen's Ambiguity Tolerance Scale (AT-20) and the Couples' Satisfaction Index (CSI-32). Spearman's Rank Order Correlation was used to analyse the correlation of emotional intelligence, forgiveness, ambiguity tolerance and marital satisfaction. Mann-Whitney U test was also employed to examine whether there is any gender difference towards marital satisfaction. The result of the correlation analysis suggested that emotional intelligence and Forgiveness (PP) have a significant positive correlation with marital satisfaction at the 0.01 and 0.05 level of significance respectively. The result of Mann-Whitney U test demonstrated no gender difference between towards predicting marital satisfaction.

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CHAPTER 1 - INTRODUCTION

1.1 History of Marriage:

The history of marriage is a complicated and dynamic social institution that has been influenced by economic, political, religious, and cultural factors for thousands of years. In the past, marriage was more about inheritance rights, property ownership, and strategic alliances than it was about love or personal preference, especially in patriarchal and agrarian societies where land and lineage were valued highly. Early civilisations such as Mesopotamia, ancient Egypt, Greece, and Rome treated marriage as a contract arranged by families to secure political ties, establish bloodlines, and consolidate wealth, with little emphasis on the emotional or romantic bond between partners. In ancient Rome, for instance, marriage was a civil affair that was free of religious rites. In ancient China, marriages were meticulously planned through complex matchmaking systems that were intended to ensure compatibility based on status and fortune. However, the introduction of Christianity gradually changed marriage in the West, particularly after the Roman Catholic Church declared it a sacrament in the 12th century, emphasising monogamy and indissoluble bonds. However, this spiritual overlay did not immediately alter the practical functions of marriage, which continued to serve as a vehicle for dynastic ambitions and social control. During the mediaeval era, marriage became increasingly regulated by both church and state, requiring public ceremonies and ecclesiastical approval, with love and personal choice remaining secondary. It wasn't until the Enlightenment that marriage in the West underwent a significant change. The modern ideal of marriage as a personal, emotional bond between two people rather than a communal or economic arrangement was influenced by the rise of individual rights in the 18th and 19th centuries. This shift was exacerbated by industrialisation, urbanisation, and the emergence of the nuclear family. The 20th and 21st centuries have seen further transformation, including greater legal recognition of women's rights, interracial and interfaith unions, divorce rights, and same-sex marriage, which challenge traditional norms and reflect broader societal changes about gender, equality, and personal freedom. As a result, marriage is now a far more diverse and personal institution than it was in any previous era.

Across cultures, religions, and legal systems, marriage can take many diverse forms, each of which reflects distinct social, economic, and individual values. The primary forms of marriage are as follows:

1. Monogamy: One person is married to one spouse at a time in monogamy, which is the most common type of monogamy in the world. It is widespread in Western cultures and is governed by law in many nations.

2. Polygamy: A marriage in which one individual has several spouses is known as polygamy. Two primary subtypes exist:

a. Polygyny: One guy married to several women is known as polygyny; this is prevalent in various traditional, African, and Islamic communities.

b. Polyandry: One woman married to several men is known as polyandry; this is uncommon but is done in several groups in Tibet, Nepal, and some regions of India.

3. Polyamory: Group Marriage (Polyamory or Communal Marriage): Although this is very uncommon and sometimes informal or symbolic rather than legally recognised, all members of a group are seen as married to one another.

4. Same-sex marriage: A legally or socially accepted union between two individuals of the same gender is known as a "same-sex marriage." Although contentious in some areas, same-sex weddings are now accepted and protected in many nations.

5. Common Law Marriage: A common-law marriage is a sort of unofficial union recognised by some legal systems in which a couple resides together and portrays themselves as married without a formal ceremony or licence.

6. Arranged Marriage: In some regions of Asia, Africa, and the Middle East, arranged marriages—which are still common—are arranged by family members, elders, or matchmakers rather than by the individuals themselves.

7. Child Marriage: A marriage in which at least one partner is younger than 18 is referred to as a child marriage. Despite widespread condemnation, it persists in some areas for economic or cultural reasons.

8. Interfaith Marriage: A marriage between two people from different religious origins is known as an interfaith marriage. Depending on the nation and religion, acceptance and legal recognition differ.

9. Interracial Marriage: A marriage between individuals from diverse racial or ethnic backgrounds is known as an interracial marriage. It was traditionally prohibited or outlawed in many societies, despite the fact that it is today widespread and protected by law in many others.

10. Civil Marriage: A legally recognised union performed by a government official, frequently without religious participation, is known as a civil marriage. This kind guarantees that marital rights and obligations are recognised by the state.

11. Religious Marriage: A religious marriage is one that is performed and approved by a religious organisation, frequently according to particular rituals and traditions.

1.2 <u>EMOTIONAL INTELLIGENCE</u>: Similar to general intelligence, emotional intelligence is the result of a person's genetic makeup and how it interacts with his or her surroundings. According to history, two American university academics, Dr. John Mayer and Peter Salovey, coined the term "emotional intelligence" in 1990 in an effort to create a scientific metric for identifying individual differences in emotional intelligence. Daniel Goleman, another American psychologist, is credited with popularising the idea of emotional intelligence (1995).

Definition: **Dr. Peter Salovey and Dr. John Mayer (1995)** defined emotional intelligence as *"the capacity to reason with emotion in four areas: to perceive emotion, to integrate it in thought, to understand it and to manage it"*. Every one of us may be determined to have different talents and abilities when it comes to handling emotions, according to this definition. He or she may be considered more or less emotionally intelligent than other members of the group, depending on the type of emotional intelligence.

I would like to cite the perspective of **Mr. Yetta Lautenschlager (1997)**, an NIP teaching fellow from Hamden, Connecticut, in order to provide additional clarification and explanation of the terms emotional intelligence. He writes: *"To be emotionally intelligent, I submit that you must become proficient in the four A's of emotional intelligence i.e. Awareness, Acceptance, Attitude and Action. Awareness means knowing what you are feeling when you are feeling it. Acceptance means believing that emotions are a biological process taking place in the body and the brain and that is not always rational. It means being able to feel an emotion without judging it. Attitudes are beleifs that are attached to emotion. These are times when the emotion follows an attitude, or is colored by an attitude. Unless the attitude is challenged, the emotion will continue to be felt in the same direction. Action is the behaviour you take based on emotion and attitude."*

Yetta Lautenschlager's aforementioned perspective makes it abundantly evident that in order to become emotionally intelligent, a person must hone the following skills: (i) emotional awareness (being aware of one's own and other people's feelings); (ii) cognitive realisation that emotional expression may be unhealthy or irrational and that one should be cautious when using emotions for action; (iii) adopt a new perspective or develop a desired attitude for the proper use of emotional feelings; and (iv) ultimately leading to appropriate behaviour for the advancement of the self, in harmony with others. Based on these, we can define emotional intelligence as a unitary ability (related to but distinct from standard intelligence) that aids in understanding, experiencing, and evaluating emotions in close coordination with one's cognitive processes to act appropriately, ultimately achieving one's own happiness and well-being in harmony with others.

1.3 THEORIES OF EMOTIONAL INTELLIGENCE:

1.3.1 Mayer and Salovey's (1990) Original Model of Emotional Intelligence

Both in society and in science, the subject of how intelligence and emotion are related has been debated for a long time (Mayer, 2002; Mayer et al., 2000a). The psychological literature on the general contributions of emotion and emotionality to personality was compiled by Peter Salovey and John Mayer in 1990. They then proposed a novel idea for combining the two psychological concepts of emotion and intellect. As a guiding framework for the integration of an intriguing but dispersed body of research on individual differences in the ability to interpret and adjust to

emotional input, they put out the first formal, published concept of emotional intelligence (EI). This theory states that emotional intelligence (EI) is made up of three conceptually connected brain processes that involve emotional data. These processes include (a) evaluating and expressing emotion, (b) controlling or regulating emotion, and (c) using emotion in ways that are adaptive. Therefore, Salovey and Mayer make a distinction between the two viewpoints on how to perceive and control one's own emotions or those of another. The self and other perspectives are further separated based on a content factor, i.e., a verbal vs a nonverbal domain, in the bottom branch (appraisal and expression). The model aims to integrate several established constructs from the study of emotions. The well-known idea of empathy is synonymous with verbally assessing another person's feelings.

1.3.2 Mayer and Salovey's (1997) Revised Ability Model of Emotional Intelligence

A refined and updated conceptualisation of emotional intelligence (EI) was presented by Mayer and Salovey in 1997. This conceptualisation strictly confines EI to the concept of mental ability and distinguishes it from traditional social-emotional personality traits such as the Big Five personality traits, the Eysenckian PEN factors, and numerous others. The updated model adds a new, performance-related domain called "thinking about emotions" (Mayer & Salovey, 1997) and removes the 1990 model's upper left branch. The authors define Four classes, facets, or (in their terminology) branches can be used to categorise El as a group of emotional skills. From more fundamental to more advanced talents, these four kinds of emotion-related abilities are organised (see also Mayer et al., 1999, 2000b). Four sample talents that have different developmental antecedents are outlined within each branch.

The most fundamental emotion-related abilities are found in **Branch I (Perception, Appraisal, and Expression of Emotion)**, which deals with the reception and identification of emotional information. These elements include the capacity to recognise one's own emotions as well as the ability to distinguish between them, such as the difference between sincere and dishonest emotional expression.

The use of emotions to improve reasoning is explained in **Branch II (Emotional Facilitation of Thinking)**, which also suggests a number of emotional experiences that support intellectual thinking. This section includes moods that may support various types of reasoning (e.g., deductive vs. inductive reasoning) as well as emotions that focus attention on crucial facts.

Four sample talents involving abstract comprehension and reasoning about emotions are included in **Branch III (comprehension and Analysing Emotions)**, which deals with the cognitive processing of emotions. These elements include the capacity to identify likely transitions between emotions, as well as the capacity to categorise emotions and identify relationships between words and feelings.

1.3.3 Goleman's Mixed Model of EI:

Based on the first definition of emotional intelligence provided by Salovey and Mayer (1990), American psychologist Daniel Goleman offers five areas of emotional intelligence. (1) Being aware of one's emotions, which entails being self-conscious and able to spot them as they arise. (2) Emotion management: controlling one's feelings to make them appropriate. (3) Self-motivation. (4) Identifying others' feelings, including empathy. (5) Managing relationships, which involves the ability to control other people's emotions. Goleman's first model of emotional intelligence (1995) includes these five dimensions. As he carried on with his work, Goleman began to concentrate on leadership and the qualities that constitute a good leader. He clarified that EI determined our capacity to acquire useful talents, which expands upon these five areas. Goleman began discussing emotional competences, stating that they demonstrated to us the extent to which we have converted that potential into employable skills (Goleman, 1998). Originally created in 1998 with five domains, this was modified with four domains in 2002. Four "domains of emotional intelligence" form the foundation of his concept (Goleman, 2002). They are social awareness, social skills, self-management, and self-awareness.

Self-Awareness :

- Emotional awareness: Understanding one's feelings and how they affect one.
- Accurate self-evaluation: Being aware of one's own advantages and disadvantages.
- Self-confidence: Being certain of one's own value and potential.

Self-Control Transparency:

- Exhibiting honesty, integrity, and dependability; emotional self-control: controlling erratic emotions and impulses
- Adaptability: The capacity to change with the times or get beyond challenges
- Achievement: The motivation to raise performance in order to satisfy internal excellence standards
- Initiative: Willingness to take action and grasp chances
- Optimism: Seeing the positive side of things Social Intelligence

Social Awareness:

- Empathy: Perceiving the thoughts and feelings of others and actively engaging with their issues.
- Service orientation: is the ability to anticipate, identify, and satisfy the demands of consumers.
- Developing others: Recognising what others require to grow and supporting their skills. Leveraging diversity: is using a variety of people to create opportunities.
- Political awareness: is the ability to read the power dynamics and emotional currents of a group.

1.3.4 Bar-On Model of EI:

Reuven Bar-On discusses what he calls emotional and social intelligence (ESI), which he feels is a more appropriate title for the emotional intelligence idea. The Bar-On model of emotional-social intelligence is what Bar-On calls his model. The ability to comprehend and communicate oneself, comprehend and relate to others, and manage everyday demands, difficulties, and pressures are all components of emotional intelligence.The five meta-factors—intrapersonal EQ, interpersonal EQ, stress management EQ, adaptability EQ, and general mood EQ—provide the foundation for the emotional and social competences, abilities, and facilitators that are part of this comprehensive description of the construct.

Intrapersonal (expression and self-awareness)

- Self-Regard: The ability to appropriately view, comprehend, and embrace oneself
- Emotional Self-Awareness: The ability to recognise and comprehend one's own feelings
- Assertiveness: The ability to successfully and constructively communicate one's feelings and oneself is known as assertiveness.
- Independence: Being independent means not relying on other people for emotional support.
- Self-actualization is the process of working towards one's own objectives and potential.

Interpersonal (social consciousness and relationships with others)

- Empathy: The capacity to recognise and comprehend the feelings of others
- Social responsibility: is the ability to work with others and identify with one's social community.
- Interpersonal Relationship: To build relationships that are mutually fulfilling and to have good interactions with other people

Stress management (control and regulation of emotions)

- Stress Tolerance: The ability to control emotions in a healthy and productive way
- Impulse control: is the ability to regulate emotions in a healthy and efficient manner.

Adaptability (managing of change)

- Reality-testing is the process of objectively comparing one's thoughts and feelings to the outside world.
- Flexibility: The ability to modify one's thoughts and emotions in response to novel circumstances The ability to solve interpersonal and personal problems in an efficient manner Mood overall (self-motivation)
- Happiness: To be satisfied with oneself, other people, and life in general.
- Optimism: To be upbeat and see the positive aspects of life.

1.4 **FORGIVENESS:** A complex psychological and emotional process, forgiveness is essential to both individual happiness and marital harmony. In actuality, it entails profound emotional processing, cognitive reframing, and occasionally behavioural changes that foster healing and reconciliation.

According to psychology, forgiveness is the conscious and voluntary process by which a person lets go of anger, bitterness, and the need for vengeance towards someone who has harmed them. Forgiveness is a deliberate choice to let go of unpleasant feelings while upholding personal boundaries; it should not be confused with forgetting, endorsing, or justifying the offence.

Definition: According to **American Psychological Association (APA)**, "Forgiveness *involves willfully putting aside feelings of resentment toward someone who has committed a wrong, been unfair or hurtful, or otherwise harmed you in some way. Forgiveness is not merely accepting what happened or ceasing to be angry. Rather, it involves a voluntary transformation of your feelings, attitudes, and behavior, so that you are no longer dominated by resentment and can express compassion, generosity, or the like toward the person who wronged you. Forgiveness is sometimes considered an important process in psychotherapy or counseling."*

1.5 Important Aspects of Forgiveness in Psychology

- Effective emotional regulation is necessary for forgiveness in order to keep long-standing animosity from developing into chronic tension, anxiety, or even despair.
- Cognitive Reframing: When someone is offended, they frequently need to change their perspective from one of victimisation to one of understanding, which may include showing empathy for the perpetrator.
- Rumination: Emotional discomfort results from repeating the offence over and over. Being able to forgive enables one to put their personal wellbeing first and cease worrying about old hurts.
- Personal Empowerment: Forgiveness enables people to reclaim emotional control over their feelings instead of letting hurt or rage rule them.
- Healing and Psychological Development: After going through the process of forgiving someone, many people experience post-traumatic growth, which means they come out stronger and more emotionally resilient.

1.6 Types of Forgiveness

- ***Decisional Forgiveness:*** This is the deliberate decision to forgive and go forward, frequently driven by ethical or pragmatic considerations.

- ***Emotional Forgiveness:*** Beyond just making a choice, emotional forgiveness entails a profound emotional release in which bitterness and other bad emotions are swapped out for more neutral or constructive ones.

1.7 THEORIES ON FORGIVENESS:

1.7.1 Enright's Four Stage Forgiveness Model

The four-stage forgiving model developed by Enright The process model of forgiveness was created by Enright and the Human Development Study Group in 1991. It states that forgiveness takes place in four stages, totalling about 20 units. Uncovering, decision-making, work, and deepening are the four stages. Below is a description of their units:

I. Uncovering Phase

1. Examination of psychological defenses and the issues involved.
2. Dealing with anger: the goal is to let go of it rather than hold onto it.
3. Incidence of shame when this is appropriate
4. Awareness of depleted emotional energy.
5. Awareness of cognitive rehearsal of the offense 6. Knowledge that the victim might be contrasting themselves with the perpetrator
6. Understanding that the harm may negatively and permanently alter oneself.
7. Insight into a possibly altered "Just world" view.

II. Decision Phase

9. A change of heart/conversation/new insights that old resolution strategies are not working.

10. Willingness to consider forgiveness as an option.

11. Commitment to forgive the offender.

III. Work Phase

12. By putting the perpetrator in context, role-playing helps to reframe who they are.

13. Empathy and compassion toward the offender.

14. Bearing/accepting the pain.

15. Giving a moral gift to the offender.

IV. Deepening Phase

16. Finding meaning for self and others in suffering and in the forgiveness process.

17. Understanding that one has previously need the forgiveness of others.

18. Insight that one is not alone.

19. Understanding that the injury may have given one a new purpose in life

20. Awareness of decreased negative affect and perhaps increased positive affect toward the injurer.

1.7.2 Worthington's REACH Model:

On the other hand, Worthington (2001) suggested the Pyramid Model of Forgiveness, which uses the acronym REACH to denote a five-step process of forgiveness. Below is a quick discussion of these steps: **R: Remember the Pain Remembering the offence with objectivity is the main goal of Recall the Hurt**. Typically, a psychologist assists with this. Controlling one's emotions and ideas while recalling the transgression helps one undertake a reality check. **E: Show compassion for the person who has harmed you.** Empathising entails adopting the viewpoint of the perpetrator and experiencing their emotions. The perpetrator appears more "humane" during this stage, and the victim may become vindictive. **A: (provide the) selfless gift of forgiveness**

Three subprocesses are also involved in this process: gift, gratitude, and guilt.

Guilt: The victim reflects on his or her own transgressions from the past. During this time, he or she may come to the realisation that they are also capable of causing harm, or that they have caused hurt to others in various ways. This approach aims to evoke guilt rather than shame, which is a completely different sensation.
Gratitude: After recalling the previous phase, the "transgressed" person is asked how it would make them feel to be pardoned for the offence. In that case, the experience of forgiveness is remembered and documented.
Gift: He or she will feel relieved and liberated as a result of getting pardoned. In this situation, gratitude is essentially a "empathetic projection."
The facilitator then explicitly invites the offender to receive forgiveness.

C: (make a) Commitment to forgive publicly:
The fourth step is to publicly commit to forgiving the offender.
H: Hold on to the forgiveness:
The most crucial and crucial step is to hold onto the forgiveness. Instead of dwelling on the forgiveness, the "transgressed" is now coached to work it out. The facilitator's empathetic state first arouses a motivational frame of mind, after which they identify with the transgressor's experience. A communication-based approach to forgiveness was put forth by Waldron and Kelley (2008), in which the emphasis is shifted from personal psychology to the behaviours that friends, family, and romantic partners employ to "perform" forgiveness. Behaviours are seen to have the capacity to serve many purposes. As a result, communication and forgiving responsibilities are handled concurrently. This new method involves the following steps:

1. Address the Transgression.
2. Manage Emotions.

3. Engage in Sense Making.
4. Seek Forgiveness.
5. Grant Forgiveness.
6. Negotiate rules and values
7. Transition: Monitor and Maintain

According to Toussaint and Friedman (2008), forgiveness is a key component of positive psychologists' toolkit of strategies for helping people improve their well-being.

1.8 TOLERANCE OF AMBIGUITY: The psychological quality known as "tolerance of ambiguity" describes a person's capacity to stay at ease and perform well in circumstances that are unclear, complicated, or devoid of definitive answers. It is an essential ability in many facets of life, such as leadership, creativity, problem-solving, decision-making, and cultural adaptation. This idea is especially pertinent in the fast-paced, unpredictable world of today, when people regularly come across unclear or insufficient information. Individuals and organisations can negotiate uncertainty more skilfully if they have a better understanding of tolerance of ambiguity and its ramifications. The ability to accept and adjust to circumstances when information is ambiguous, conflicting, or unknown is known as tolerance of ambiguity, or TOA. It indicates that a person can handle ambiguity without experiencing excessive tension or discomfort, not that they relish it. The ability to accept and adjust to circumstances when information is ambiguous, conflicting, or unknown is known as tolerance of ambiguity, or TOA. It indicates that a person can handle ambiguity without experiencing excessive tension or discomfort, not that they relish it.

One of the main traits of people with high TOA is their openness to new concepts and viewpoints: emotional fortitude under ambiguous or unpredictable circumstances, a readiness to take chances in spite of lacking knowledge, flexibility in response to shifting conditions, fast responses and little need for closure. The characteristics of people who are intolerant of ambiguity were categorised by Bochner (1965). The need for classification, the need for certainty, the inability to allow both positive and negative traits to coexist in the same person, the acceptance of attitude statements that represent a white-black perspective on life, the preference for the familiar over the unfamiliar, the rejection of the unusual or different, the resistance to reversing fluctuating stimuli, the early selection and maintenance of one solution, and the premature closure are the nine main characteristics that characterise intolerance of ambiguity.

Vernon (1970) seems to believe that the most crucial quality for creative work was the ability to tolerate ambiguity (cf. Golann, 1962; Stoycheva, 2003a, 2003b). A person with ambiguity tolerance may be able to handle challenges with creative potential that are not well defined. Additionally, it can enable the developer to accept the variety of possibilities that need to be taken into account. Closure might make some people feel more at ease (Basadur, 1994; Runco & Basadur, 1993). The uncertainty that comes with not having a remedy readily available makes

them uneasy. This could cause individuals to engage in satisficing, which is the propensity to choose the first suitable alternative that springs to mind (instead of delaying judgements and taking a more comprehensive view of options). Tegano (1990) provided evidence of a positive correlation between a creative-style index and a Tolerance of Ambiguity Scale.

Working on issues in groups may benefit from having a tolerance for ambiguity. Naturally, brainstorming would be a part of this, but so would other group projects. Empirically, Comadena (1984) showed that ideational fluency—the propensity to generate a lot of ideas during brainstorming—was predicted by a tolerance for ambiguity. According to Sung et al. (2017), the distinctions between proactive and reactive innovation in organisations were explained by tolerance for ambiguity.

Definitions:

Frenkel-Brunswik, 1995 described tolerance of ambiguity as a *"general social attitude which pertains to the whole being."*

"Tolerance for ambiguity is the ability to perceive uncertainties, contradictory issues which may be difficult to understand, as well as information with vague, contrary or multiple meanings in a neutral and open way" **(Mclain, 2015).**

1.9 MARITAL SATISFACTION: One of the most important factors in a long-lasting and successful marriage is marital satisfaction, which affects both partners' general well-being as well as the family structure. The idea is multifaceted, encompassing social, psychological, emotional, and even physical elements that influence the quality of a marriage. It is crucial to comprehend marital pleasure since it is intimately related to personal fulfilment, physical and mental well-being, and the stability of the family unit. The subjective assessment of the marital relationship by both partners is a common definition of marital satisfaction. It is a person's assessment of how happy, satisfying, and content their marriage is. Although some couples could confuse marital satisfaction with happiness, it actually entails more complex factors including closeness, communication, mutual respect, trust, and the capacity to settle disputes amicably. The exchange theory, attachment theory, and equity theory are only a few of the models and theories that have been created to comprehend the elements and factors that influence marital pleasure. The degree of marital happiness that couples experience depends on a variety of circumstances. These elements are intricate and interconnected, and they frequently change as relationships develop.

Definition: *"Marital satisfaction is often defined as the attitude an individual has toward his or her marital relationship"* **(Fincham and Beach, 2010)**

1.9.1 Psychological Factors that impacts Marriage:

A variety of psychological elements that impact how spouses think, feel, and act in a relationship have a significant impact on marital satisfaction. Among the most important psychological factors are the following:

Communication Style: The basis of a happy marriage is open, sincere, and compassionate communication. Stronger emotional ties and less animosity are often experienced by couples who communicate openly, listen intently, and settle disputes amicably.

Emotional Intelligence: Relationship pleasure is significantly increased by emotional intelligence, which is the capacity to comprehend, control, and communicate one's own emotions as well as to identify and address a partner's emotional needs. Emotional intimacy, empathy, and less misunderstandings are all facilitated by high emotional intelligence.

Attachment Styles: According to attachment theory, which is based on early experiences, secure attachment styles promote healthier, more trustworthy relationships, but anxious or avoidant types might cause emotional distance, jealously, or insecurity, all of which can lower marital happiness.

Conflict Resolution Skills: How couples resolve conflicts has a big impact. In contrast to avoidance, hostility, or passive-aggressive behaviours, which frequently result in discontent, constructive conflict resolution—which includes compromise, active listening, and calm discussion—tends to promote marital peace.

Shared Values and Goals: Marital pleasure is often enhanced by psychological congruence on significant life concerns, including parenting, money, lifestyle, and long-term objectives. Couples frequently feel more unified and purposeful when they have a shared vision for the future.

Individual Mental Health: Each partner's psychological health has an impact on the relationship on its own. While unresolved trauma, substance misuse, depression, and anxiety can strain a marriage, stability and mutual support are facilitated by mental health.

Personality Traits: Personality qualities like agreeableness, conscientiousness, and emotional stability have been associated with higher levels of marital happiness. High degrees of impulsivity or neuroticism, on the other hand, can lead to more conflict and less enjoyment.

Intimacy and Sexual Satisfaction: Two essential elements are physical and emotional intimacy. Overall relationship fulfilment is significantly impacted by mutual responsiveness and psychological ease with one's own and one's partner's sexuality.

Perception of Equality and Fairness: Married couples who believe that the allocation of duties (housework, childcare, and emotional labour) is equitable are more likely to feel valued and content in their union.

Resilience and Coping Strategies: The capacity to manage stress jointly, adjust to life's

changes, and help one another through difficult times contributes to the maintenance of a fulfilling relationship despite obstacles.

Gratitude and Appreciation: Over time, expressing thanks and acknowledging a partner's admirable deeds or traits strengthens emotional relationships and contentment.

Marriage Expectations and Beliefs: Disappointment may result from unrealistic expectations or dogmatic views about how a relationship "should" act. Conversely, couples can adjust and develop together with the support of reasonable, flexible expectations.

1.10 THEORIES OF MARITAL SATISFACTION:

1.10.1 Dynamic Goal Thoery of Marital Satisfaction

Concern over marital contentment is growing in contemporary society. In order to incorporate earlier research on marital satisfaction from a life span developmental viewpoint, the dynamic goal theory of marital satisfaction is put out in the current review. According to the belief, people want to accomplish a number of things in their marriage. These marriage objectives fall into three groups: instrumental, companionship, and personal development. The three categories of marital goals' relative importance fluctuates throughout age. In general, middle-aged couples prioritise instrumental goals, older couples prioritise companionship goals, and young couples emphasise personal growth goals. Marital satisfaction depends on whether the marriage's top priorities are met. There are two approaches to connect marriage goals with other elements that affect marital pleasure. Prioritising various marriage goals can be influenced by a number of circumstances, including life transitions and cultural norms; conversely, communication style, problem-solving techniques, and attribution can help the prioritised marital goals be achieved. In addition to being important for the spouses' health, marital contentment has a significant impact on society and the offspring of the couple. A solid environment for children's emotional, social, and academic development is provided by a happy and healthy marriage. Better outcomes for both couples' mental and physical health have also been connected to marital satisfaction. According to studies, those who are happy in their marriages report feeling less stressed, anxious, and depressed. They also report having improved immune and cardiovascular health. Relationship duration and quality are also influenced by marital satisfaction. Couples are more likely to remain committed, overcome obstacles, and find long-term fulfilment when they are happy in their marriage. Therefore, there is a decreased chance of divorce and the financial and psychological costs of ending a marriage.

1.10.2 Social Exchange Theory

Thibaut and Kelly's (1959) study served as the foundation for behavioural theories of marriage, including the Social Exchange Theory. Based on studies on the behaviours that are exchanged in conflict resolution, this theory has been influenced by the idea that although punishing or negative behaviours tend to negatively damage the global evaluation of marriage, gratifying and positive

behaviours tend to improve it. As time passes, the experiences that are accumulated during and after interactions impact the spouses' assessments of the quality of their marriage (Bradbury & Fincham, 1991). Couples that are happy with their relationship are more satisfied with each positive interaction.

1.10.3 Crisis Theory

Couples' responses to stressful situations are explained by crisis theory **(Hill, 1949)**. These incidents could foretell shifts in marital happiness throughout the duration of the marriage. The family's perspective on stressful situations determines the type of crisis and the degree of recovery following the incident. Ultimately, the development of strong hypotheses on the evolution and changes in marriage has been greatly impacted by these theoretical viewpoints on marital relations.

CHAPTER 2 – LITERATURE REVIEW

2.1 Defintion of Marriage:

One of the most ancient and ubiquitous social structures, marriage has a long history in human society. It spans space, time, and culture, taking on various forms while staying true to its fundamental goal of bringing people together in a partnership that is accepted by the law or society. Whether analysed from a religious, legal, cultural, or individual perspective, marriage is essential to the formation of societies, the development of interpersonal bonds, and the establishment of a family structure. Marriage can be defined as a formal relationship between two people that is usually sanctioned by law, religious tradition, or cultural practices is called marriage.

Definitions:

Robert Lowie describes marriage *"as a relatively permanent bond between permissible mates."*

For **Horton and Hunt** *"marriage is the approved social pattern whereby two or more persons establish a family"*

A deep emotional bond exists between the pair that transcends social duties and legalities with support, intimacy, and companionship, this connection lays the groundwork for the development of a family and a fulfilling life for both parties. Three essential elements that are closely associated with marital satisfaction are emotional intelligence, forgiveness, and ambiguity tolerance. The ability to identify, understand, and control one's own emotions as well as those of others around one is known as emotional intelligence. Psychologists like **Peter Salovey (1995)** and **John D. Mayer (1995)** described the concept of Emotional intelligence as *"the capacity to reason with emotion in four areas: to perceive emotion, to integrate it in thought, to understand it and to manage it."*. Forgiveness is essential to both individual happiness and marital harmony. In actuality, it entails profound emotional processing, cognitive reframing, and occasionally behavioural changes that foster healing and reconciliation. It is frequently misinterpreted as simply letting go of a grievance. On the other hand, the ability to tolerate and perform well in circumstances when information is lacking or ambiguous and results are unpredictable is known as tolerance of ambiguity. Tolerance of ambiguity in marriage refers to a couple's capacity to accept complexity and adjust to change while navigating ambiguity, unpredictability, and contradicting circumstances without experiencing undue stress or conflict. In a marriage, where life is frequently filled with unforeseen circumstances, arguments, and changing roles, a high level of ambiguity tolerance might promote adaptability and resilience. A subjective assessment of one's marital relationship, marital satisfaction includes sentiments of contentment, happiness, and general well-being. It is a subjective assessment of the marriage's quality rather than an impartial one. It's an important measure of the strength of a relationship and can affect a couple's physical and mental health, parenting abilities, and general well-being, among other areas of their lives.

2.2 CURRENT RESEARCH FINDINGS ON EMOTIONAL INTELLIGENCE:

The current research findings on Emotional Intelligence in association with certain fields are mentioned below:

2.2.1 Emotional Intelligence and Academic Achievement

It used to be thought that a student's overall IQ was the main factor in determining their ability to perform well academically. However, it is now widely known that students who score highly on emotional intelligence in addition to IQ can excel academically. The crucial components of interpersonal and intrapersonal connections, flexibility, moods, and stress management abilities are all included in emotional intelligence, and they have a significant impact on students' academic performance. According to Barr-on (2000), pupils' academic performance can have improved as a result of successful attempts to meet their emotional and social needs. Considering the influence of emotional intelligence on students' academic performance, many specialists and researchers Various perspectives of the relationship between the two were presented by Joibaria and Mohammadtaherib (2011), Vernon et al. (2008), Goleman (1995), Peridisa, Frederickson, and Furnham (2002), Abdullah, Elias, Mahyuddin, and Uli (2004), Lam and Kirby (2002), Jaeger (2003), and Panboli and Gopu (2011).

2.2.2 Emotional Intelligence and Personality

Joibaria and Mohammadtaherib (2011) discovered a strong link between students' academic success and the primary elements of emotional intelligence, such as self-motivation, self-awareness, self-regulation, social consciousness, and social skills. Ei and academic performance were found to be positively correlated by Vernon et al. (2008), Abdullah, Elias, Mahyuddin, and Uli (2004), Rozell, Pettijohn, and Parker (2001), and Panboli and Gopu (2011). Peridisa, Frederickson, and Furnham (2002) examined 650 secondary school students in Britain to examine the relationship between trait emotional intelligence and both academic achievement and deviant behaviour. The results showed that students with high trait EI ratings were less likely to have been expelled from school and to have taken unapproved absences.On the basis of a study involving 39 clever adolescents, Dabrawskimk (2001) confirmed negative connection and concluded that emotional intelligence does not contribute to social and academic success for these individuals. According to studies by Rozell, Pettijohn, and Parker (2001), emotional intelligence should be taught as one of the fundamental skills in training and development programs. Jaeger (2003) investigated how teaching emotional intelligence affected the academic achievement of 150 students enrolled in a graduate-level general management course in the northern United States. pupils who finished the emotional intelligence curriculum showed a statistically significant rise in their EQ ratings as compared to pupils in the group that did not get the curriculum.

The construct of emotional intelligence has been assessed by a number of writers using the personality dimensions (Higgs, 2001; Godse and Thingujam, 2010; Ramo, Saris, and Boyatzis, 2009; Van Der Zed, Thijs, & Schakel, 2002). Additionally, personality theory is closely linked to

the Bar-On and Goleman models of emotional intelligence. Both models have elements and subelements of their theory of emotional intelligence that bear similarities to aspects previously examined under the theory of personality. Personality inventories have included Bar-On's sub-components of assertiveness, empathy, social responsibility, impulse control, interpersonal effectiveness, and reality testing. For instance, Sjoberg (2001) developed a battery of tests to be used in the selection process, which was primarily founded on the concepts of social competence and emotional intelligence. Beyond the typical personality dimensions, emotional intelligence added diversity in this selection process. Measures of self-assurance, self-acceptance, self-control, flexibility, empathy, and interpersonal effectiveness are also included in the California Psychological Inventory (CPI). Additionally, personality psychology has conducted a great deal of study on many of Goleman's abilities, such as empathy, self-control, and self-confidence (Mayer, Salovey, & Caruso, 2000). In empirical assessments of the constructs, the overlap between elements of personality theory and emotional intelligence theories is particularly noticeable. Three of the Big Five Personality traits—extroversion, conscientiousness, and openness—have been found to substantially correlate with Goleman's emotional intelligence test, the Emotional Competence Inventory. One study examined the connection between emotional intelligence and the Myers-Briggs type indicator (MBTI) (Higgs, 2001). Higher emotional intelligence scores were found to be substantially connected with the MBTI's intuition component. A positive correlation between personality and emotional intelligence was also anticipated by Godse and Thingujam (2010) and Ramo, Saris, and Boyatzis (2009). According to Ramo, Saris, and Boyatzis (2009), personality traits and social and emotional competences are both useful indicators of job performance. Furthermore, it appeared that competences were a stronger indicator of performance than personality attributes. Others looked into the relationship between self and other emotional intelligence ratings (Van Der Zed, Thijs, & Schakel, 2002) and came to the conclusion that emotional intelligence dimensions were more predictive of social and academic success than conventional measures of academic intelligence and personality.

2.2.3 Emotional Intelligence in relation to stress

An individual's capacity to regulate and control their emotions at work has an impact on stress. It has been established that people with high emotional quotients had better health and well-being, performed better in management, experienced less subjective stress, and performed better at work. Research has been done to determine whether emotional intelligence plays a significant role in overcoming stress and stress-related outcomes. Slaski and Cartwright (2002), Duran and Extremera (2004), Darolia and Darolia (2005), Chabungban (2005), Abraham (2000), and Kauts and Saroj (2010). According to Kauts and Saroj (2010), emotional intelligence can help teachers feel less stressed at work and be more effective in the classroom. According to Chabungban (2005), one can close the gap between stress and improved performance by cultivating emotional intelligence. Furthermore, it keeps negative emotions from overpowering one's capacity for thought, motivation, and self-assurance as well as for accurately identifying emotions, empathy, and interpersonal relationships. According to Gohm, Corser, and Dalsky (2005), emotional

intelligence may assist some people cope with stress, but it may be superfluous or unimportant for others, who may not believe in their emotional intelligence. According to Ismail, Suh-Suh, Ajis, and Dollah (2009), the impact of occupational stress on job performance was mitigated by the addition of emotional intelligence.

2.2.4 Emotional Intelligence and it's association with conflict handling

Callan, Hartel, and Ayoko (2008) According to the findings, teams with less clearly defined emotional intelligence climates were linked to higher levels of interpersonal and task conflict as well as more intense conflict. According to Godse and Thingujam (2010), Srinivasan and George (2005), and Jordan and Troth (2004), different challenges require different approaches, and emotionally intelligent people can use the best conflict management techniques depending on the circumstances. According to research by Lenaghan, Buda, and Eisner (2007) and Carmeli (2003), workers with high emotional intelligence are better equipped to handle work-family conflict because they are able to identify and control conflicting emotions as they arise.

2.3 CURRENT RESEARCH FINDINGS ON FORGIVENESS:

Researchers have started to clarify several aspects of forgiveness by using metrics like the ones we have discussed. They have specifically looked at: (a) how the ability to forgive changes over the course of a person's life; (b) the personality qualities associated with forgiveness; (c) the social-psychological elements that influence forgiveness; and (d) the connections between forgiveness and wellbeing and health.

2.3.1 Development of the disposition to Forgive

The first researchers to observe age-related patterns in forgiving were Darby and Schlenker (1982). Other researchers have discovered that people seem to get more forgiving as they age, which is consistent with the initial findings of Schlenker (1982) (Enright et al., 1989; Girard & Mullet, 1997; Mullet & Girard, 2000; Mullet et al., 1998; Park & Enright, 1997; Subkoviak et al., 1995). For instance, in a sample of American children, adolescents, and adults, Enright et al. (1989) discovered a high correlation between chronological age and thinking towards forgiveness. Girard and Mullet (1997) also found that among a sample of 236 French adults, adolescents, and older adults (ages 15–96), there were age disparities in forgiveness. They discovered that compared to teenagers and adults, older persons reported much higher likelihoods of forgiving in a range of transgression circumstances. Additionally, compared to teens, adults were more forgiving. On tests of the inclination to forgive, Mullet et al. (1998) likewise discovered that elderly persons scored much higher than young adults (but see Mauger et al., 1992).

2.3.2 Personality and Forgiveness

There are numerous personality traits that distinguish forgiving persons from less forgiving ones. People who are more forgiving, for instance, report feeling less hostile, depressed, and anxious (Mauger, Saxon, Hamill, & Pannell, 1996). In comparison to those who are less forgiving, those who are forgiving are also less exploitative, less narcissistic, less ruminative, and more empathic (Metts & Cupach, 1998; Tangney et al., 1999). Additionally, according to Mauger et al. (1992), forgivers frequently support socially acceptable beliefs and actions. Additionally, self-judgements of the ability to forgive have a negative correlation with therapists' ratings of neuroticism, hostility, and passive-aggressive behaviour (Mauger et al., 1996), as well as with scores on rage and hostility (Tangney et al., 1999).

2.3.3 Correlational Studies on Forgiveness, Mental Health and Well-being

Mental Health and Well-Being 451 rience was linked to a decrease in feelings of anxiety and depression. assessments of mental health and well-being generally have a favourable (or negative) correlation with self-report assessments of the tendency to forgive (and, conversely, the tendency towards vengeance). Using the clinical items from the Minnesota Multiphasic Personality Inventory (MMPI; Hathaway & McKinley, 1943), Mauger et al. (1992) developed the Forgiveness of Others Scale and the Forgiveness of Self Scale. Interestingly, compared to scores on the Forgiveness of Others Scale, low scores on the Forgiveness of Self Scale were more strongly associated with depression, anger, anxiety, and low self-esteem. This suggests that those who were more likely to feel forgiven were less likely to suffer from these psychological difficulties. The tendency to forgive others was linked to decreased levels of melancholy, hostility-anger, paranoid ideation, and interpersonal sensitivity (i.e., inadequacy or inferiority), according to Tangney et al. (1999), who validated the scenario-based Multidimensional Forgiveness Inventory. Similarly, psychoticism, sadness, paranoid ideation, and interpersonal sensitivity were all negatively correlated with the tendency to forgive oneself. Measures of forgiveness for specific real-life sins have been studied by other researchers (Hargrave & Sells, 1997; McCullough, Bellah, Kilpatrick, & Johnson, 2001; Subkoviak et al., 1995), but the findings have not been very encouraging. Measures of forgiveness and self-report measures of psychiatric symptoms or negative affect have generally been found to have weak and/or statistically insignificant associations. Additionally, McCullough et al. (2001) discovered no indication that forgiving someone improved their level of life happiness throughout an 8-week follow-up period, despite a cross-sectional correlation between forgiveness of a specific transgressor and life contentment.

2.4 CURRENT RESEARCH ON TOLERANCE OF AMBIGUITY:

Some of the current research findings on ambiguity tolerance are mentioned below:

2.4.1 Emperical Link between Ambiguity Tolerance and Big Five Personality Traits

To our knowledge, no previous study has exclusively examined the relationship between an individual's attitude towards ambiguity and their extraversion, neuroticism, and/or openness to experience. Nevertheless, in a number of studies, these relationships were reported in passing in regard to the main research issue. For example, Caligiuri and Tarique (2012) used a battery of tests to measure personality traits and ambiguity tolerance in order to study predictors of leadership effectiveness. They did not find a significant association between neuroticism and ambiguity tolerance, but they did find that extraversion and openness to experience had favourable correlations with ambiguity tolerance (rs for both =.24).

It's plausible that extraversion would only predict ambiguity tolerance through its relationship to openness to experience, given the shared variation between the two traits. However, after controlling for openness to experience, Caligiuri and Tarique (2012) discovered that extraversion was a strong predictor of ambiguity tolerance. Although this might be encouraging for entropy theories of personality, the study's limitations include the use of an early, 4-item ambiguity tolerance scale that has low internal consistency, which could prevent the replication of this incremental prediction and the correlation pattern.

In a more recent study, Lauriola and colleagues (2016) evaluated the correlations between seven ambiguity tolerance measures and a variety of characteristics, including personality traits, using principle components analysis. They discovered that only openness to experience was significantly (weakly) related to the third component, moral absolutism and rigid thinking (r = -.12). They also found that extraversion and openness to experience were more strongly and positively related to the need for complexity and novelty (r =.20 and r =.35, respectively), and weakly negatively related to distress or discomfort for ambiguous situations (r = -.22 and r = -.16, respectively). On the other hand, only the first component—discomfort for ambiguity—was substantially correlated with neuroticism (r =.29).

Although neuroticism has shown strong correlations (r ~.50) with uncertainty intolerance, these two studies are the only ones we found that measure ambiguity tolerance and either extraversion or neuroticism (de Bruin, Rassin, & Muris, 2007; Greco and Roger, 2001; Berenbaum, Bredemeier, & Thompson, 2008; McEvoy & Mahoney, 2012). It's common to think of ambiguity tolerance and uncertainty intolerance as distinct concepts. However, when included in the same study, measures of ambiguity tolerance and uncertainty intolerance show very strong correlations, indicating close conceptual and empirical overlap (e.g., Lauriola et al., 2016). 3. Therefore, ambiguity tolerance and uncertainty intolerance are treated as interchangeable concepts in this study. However, as the aforementioned examples show, the items covered in the intolerance of uncertainty

Scales typically use language that is more strongly emotional and has a higher negative valence. Therefore, rather than uncertainty or ambiguity in general, the negative item content may be the

cause of the strong correlation between neuroticism and uncertainty intolerance. Therefore, even though ambiguity tolerance and uncertainty intolerance are conceptually assessing the same construct, neuroticism would be a better predictor of uncertainty intolerance than ambiguity tolerance. This could explain the reduced effect sizes reported by Lauriola et al. (2016) and the non-significant association shown by Caligiuri and Tarique (2012).

2.4.2 Organization and Tolerance for Ambiguity

Another high-powered study examined the relationship between openness to experience and ambiguity tolerance and wellbeing during academic life transitions (Bardi et al., 2009). It found that first-year university students had a stronger correlation between openness and ambiguity tolerance (r =.42) than final-year students (r =.25). Some researchers have observed connections between ambiguity tolerance and measures conceptually related to openness to experience, but we have not located any more studies that specifically examine these linkages. For instance, interpersonal ambiguity tolerance was linked to a desire to learn and comprehend the world, according to Wolfradt et al. (1999).

Rajagopal and Hamouz (2009) found a positive correlation between openness to try food from different cultures and styles and ambiguity tolerance. According to a study by Swami, Stieger, Pietchnig, and Voracek (2010), open people's admiration of surrealist art and films was positively connected with their ability to tolerate ambiguity. Lastly, the tendency to have mixed (i.e., more ambiguous) feelings and to give mixed evaluations of art (Barford, Fayn, Silvia, & Smillie, 2018) was similarly linked to openness to experience (Barford & Smillie, 2016).

It is human nature for people to resist change from their accustomed patterns and grow accustomed to doing things in particular ways over time. Additionally, as their processes get more specified and refined, organisations' systems, processes, and procedures become less adaptable (Hannan & Freeman, 1977). Age and experience improve this organization's intolerance for ambiguity (Levinthal, 1991). These well-defined and polished procedures are meant to increase efficiency and safety, but they do not support flexibility and change. As ideas and procedures are transmitted from one generation to the next, they constitute an essential component of higher education (Lane, 2007). This is clear from instructional practices, which generally aim to remove ambiguity. There is a correct response to the majority of our tests and other evaluation criteria. True or False, it's A, B, C, or D. What was deemed crucial to learn is what they want the pupil to repeat back (Evans, 2004). Learning outcomes specify precisely what will be taught and what students should take away from a course. Many pupils lack the important skill of handling ambiguity, which is something that our traditional methods overlook (Budner, 1962). Students evaluated these eight things as essential elements in a course structure questionnaire (DeRoma, Martin, & Kessler, 2003): (I) the existence of a course syllabus; (2) a well-defined reading plan; (3) test dates

I) a course syllabus; (2) a clear reading schedule; (3) prearranged test dates; (4) a clear lecture topic outline; (5) adherence to the lecture topic for a given lecture; (6) explicit grading criteria predetermined in advance; (7) tests that emphasise mastery of knowledge; and (8) tests/exercises

that involve objective versus subjective reporting. According to Johnson, Court. Roersma, and Kinnaman (1995), undergraduate instructors should assess their students' ambiguity tolerance as a crucial requirement for the growth of adaptable, integrative, and autonomous thought. According to the American Council on Education (Greenhaus & Callanan, 1996), one of the most important skills in industry is the capacity to work well in a complicated, uncertain, and quickly evolving environment. Organisational intelligence, according to Morgan (1997, p.92), "uses, embraces, and at times creates uncertainty as a resource for new patterns of development." Therefore, those who can tolerate ambiguity and uncertainty are best able to engage in behaviours that are essential for survival in organisations, such as innovation, creativity, adaptability, entrepreneurship, flexibility in negotiation, and other change-oriented goals (Dollinger, Saxton, & Golden, 1995; Ghosh, 1994). Creativity and ambiguity tolerance have been proven to be significantly and favourably correlated (Tegano, 1990).

2.5 CURRENT RESEARCH FINDINGS ON MARITAL SATISFACTION

2.5.1 Marital Satisfaction in Newly Married Women: A Two-Year Prospective Cohort Study from Iran (March, 2024)

Families that are united, purpose-driven, and thriving are hallmarks of the transcendental society. Marital satisfaction (MS) is essential to married couples' lives in order to accomplish this. The purpose of this study was to identify MS and the factors that influence it in women who just got married. Methods: In Shiraz, Iran, 495 young women who were married for the first time within the first two years of their marriage participated in a prospective cohort research. A valid questionnaire covering demographic data, socioeconomic traits, and mate-selection criteria was filled out by the subjects both before and after two years of marriage. The second stage's questionnaire included assessments of MS as well as current demographic and socioeconomic information. In the first and second phases, these surveys showed dependability rates of 70.6% and 88.6%, respectively. A scale of 1 to 10 was used to quantify marital satisfaction; scores < 5 and > 5 denoted low and high levels of satisfaction, respectively. Version 25 of the SPSS software was used to analyse the data. Findings: The participants' average age was 28.2 ± 5.3 years. The majority of women (70.7%) were between 1 and 7 years older than their husbands, although 78.4% held a college degree. Moreover, 87.3% did not reside with their parents after marriage, 62.8% were working, 74.5% did not have children, and 73.5% said they had no blood relationship to their spouses. The follow-up time was 23.8 ± 8.3 months on average. Of the participants, 442 (89.3%) expressed excellent marital satisfaction, whereas 53 (10.7%) reported low marital satisfaction. According to multiple regression analysis, the following factors significantly influenced MS among young married women: abstinence from cigarettes, alcohol, substances, or psychological drugs after marriage (OR = 8.5, P = 0.001), sexual satisfaction within the marriage (OR = 11.5, P < 0.001), meeting husbands' expectations (OR = 13.1, P < 0.001), pre-existing acquaintance with the husband (OR = 9.4, P < 0.001), and belief in the correctness of mate-selection criteria (OR = 21.4, P < 0.001). Additionally, the following factors were associated with MS: not living with the husband's family (OR = 6.4, P = 0.002), having a healthy husband (OR = 5.9, P = 0.002), receiving

support from the husband's family (OR = 5.9, P = 0.001), the husband abstaining from alcohol, cigarettes, drugs, or psychological substances after marriage (OR = 3.6, P = 0.04), communicating with the husband on a regular basis about expectations (OR = 3.5, P = 0.03), and the husband's advanced age (OR = 1.1, P = 0.03). Conclusions: This study emphasises the importance of a number of personal and familial factors that occur before and after marriage in determining MS in young married women. These results highlight how crucial it is to counsel, educate, and support parents and couples on these important issues both before and after marriage.

2.5.2 An Assessment of Perinatal Distress and Marital Relationships in Couples: A Validation Study (March, 2024)

The purpose of the study was to evaluate the validity of the Scale of Marital Intimacy (SMI) and the Satisfaction with Sex Life Scale-Revised (SSLS-R), as well as the Major Depressive Disorder Subscale (MDDS) and Generalised Anxiety Disorder Subscale (GADS) in the Parental Perinatal Distress Scale (PPDS). Phase I involved translating the Perinatal Depression Inventory (PDI) and Perinatal Anxiety Screening Scale (PASS) from English into Urdu. In phase II, 50 perinatal high-risk couples chosen from the hospital using a purposive sample technique were given the Urdu versions of the PDI and PASS in addition to the MDDS, GADS, and Urdu version of the Subjective Happiness Scale (SHS). Phase I of study 2 involved translating the English versions of the Sexual Satisfaction Scale (SSS), SSLS-R, and Kansas Marital Satisfaction Scale (KMS) into Urdu. In phase II, 50 healthy couples chosen through purposive selection from the Gujrat population were given translated versions of the KMS, SSS, and SSLS-R in addition to SMI, the Depression Anxiety Stress Scale (DASS-21) Urdu, and the Sexual Satisfaction Subscale Urdu. The correlation coefficient between MDDS and PDI in study 1 is positive and significant, while it is negative, negligible, and nonexistent with SHS. While the correlation coefficient between GADS and SHS is negligible and nonexistent, it is positive and significant with PASS. In study 2, SMI has a positive and substantial link with KMS, while it has a negative, negligible, and nonexistent relationship with stress, anxiety, and depression. SSLS-R and SS-Subscale have a positive and significant convergent validity. There is a negative and negligible divergent validity of SSLS-R with SSS, stress, anxiety, and depression. The MDDS and GADS are reliable native instruments for evaluating couples for prenatal anxiety and depression. Additionally, it has been discovered that SMI and SSLS-R have good validity for evaluating couples' intimate marital interactions.

2.5.3 Partner Phubbing, Romantic Jealousy and Marital Satisfaction among married couples (November, 2022)

The purpose of this study was to determine the connection between romantic jealousy, partner phubbing, and marital satisfaction in married people. It was also intended to investigate the predictive role of romantic jealousy and partner phubbing on marital pleasure. The research design used in this study was cross-sectional. N = 300 married people from Pakistan's largest cities made up the data; there were 150 men and 150 women. The ENRICH Marital Satisfaction Scale, Partner Phubbing Scale, and Motives for Inducing Romantic Jealousy were employed. Multiple

hierarchical regression analysis and Pearson product moment correlation were performed. The findings indicated a favourable correlation between romantic jealousy and partner phubbing. Marital pleasure was found to be negatively connected with romantic jealousy and partner phubbing. Additionally, the results showed that romantic jealousy and partner phubbing were negative predictors of marital pleasure. It is determined that growing cell phone use causes jealousy, which may affect one's happiness in relationships and general well-being.

2.5.4 The gratitude and marital satisfaction among infertile spouses (December, 2022)

One of the most crucial elements for creating a successful family is marital contentment. The purpose of this study was to investigate the connection between infertile spouses' marital satisfaction and appreciation. 44 samples of married couples in Kediri, East Java, who have been married for at least a year and are childless are included in this study. The convenience sample technique was used to perform the study. Scale-based questionnaires were employed as the data collection method in this study. The data was gathered using two different kinds of scales: the gratitude scale and the marital happiness scale. The correlation technique was used to analyse the data. According to the analysis's findings, there was a positive connection between gratitude and marital satisfaction ($r = 0, 489$; $p = 0,001$). This suggests that an infertile couple's marital pleasure increases with their level of gratitude.

CHAPTER 3 - METHOD

3.1 AIM: The aim of this research study is to investigate the impact of emotional intelligence, forgiveness and tolerance of ambiguity on marital satisfaction among married individuals within an age range of 25 to 55 years residing in Kolkata.

3.2 OBJECTIVES: To investigate the impact of emotional intelligence, forgiveness and tolerance of ambiguity on marital satisfaction among married individuals.

HYPOTHESIS:

H0 : There is no significant relationship between emotional intelligence and marital satisfaction among married men and women.

H1: There is a significant relationship between emotional intelligence and marital satisfaction among married men and women.

H0 : There is no significant relationship between forgiveness and marital satisfaction among married men and women.

H1 : There is a significant relationship between forgiveness and marital satisfaction among married men and women.

H0 : There is no significant relationship between forgiveness (AN) and marital satisfaction among married men and women.

H1 : There is a significant relationship between forgiveness (AN) and marital satisfaction among married men and women.

H0 : There is no significant relationship between emotional forgiveness (PP) and marital satisfaction among married men and women.

H1 : There is a significant relationship between forgiveness (PP) and marital satisfaction among married men and women.

H0 : There is no significant relationship between ambiguity tolerance and marital satisfaction among married men and women.

H0 : There is a significant relationship between ambiguity tolerance and marital satisfaction among married men and women.

3.3 TOOLS USED:

3.3.1 Information Schedule.

- SOCIO-DEMOGRAPHIC DETAILS:
  - Name
  - Age
  - Gender
  - Residence
  - Education
  - Occupation
  - Family Type
  - Duration of Marriage
  - Socio-Economic Status
- PRESENCE OF MEDICAL ILLNESS IN SELF
- PRESENCE OF PSYCHIATRIC ILLNESS IN SELF
- PRESENCE OF MEDICAL ILLNESS IN FAMILY
- PRESENCE OF PSYCHIATRIC ILLNESS IN FAMILY
- CONTACT NUMBER
- EMAIL ID

3.3.2 Schutte Self Report Emotional Intelligence Test (SSEIT): Salovey and Mayer's (1990) initial model of emotional intelligence served as the foundation for the Assessing Emotions Scale, also known as the Schutte Emotional Intelligence Scale, the Self-Report Emotional Intelligence Test, or the Emotional Intelligence Scale in certain publications. The assessment of one's own and other people's emotions, their expression, their management, and their application to problem-solving are all considered components of emotional intelligence, according to this concept.

Developed by Dr. Nicola Schutte in 1998. The SSEIT includes a 33-item self report scale.

Sub-scales: The parameters measured by this scale includes (a) the appraisal and expression of emotion in self and others (b) the regulation of emotion in self and others, and (c) the utilization of emotion in solving problems.

Reliability and Validity: The observed internal consistency of SSEIT showed a Cronbach's alpha coefficient of .90, a Spearman-Brown coefficient of .91 and Guttman Split-Half coefficient of .91. All items in the scale reported acceptable goodness-of-fit measures revealing corrected item-total correlations range of .60 to .83.

Scoring: The scoring of items on this scale is done using a Likert 5 point rating scale where 1 = strongly disagree, 2 = disagree, 3 = neither disagree nor agree, 4 = agree, 5 = strongly agree.

Interpretation: A score greater than 136 indicates high EI, a score between 111 and 136 indicates moderate EI and a score less than 111 indicates low EI

3.3.3 **Rye Forgiveness Scale (RFS):** Developed by Rye et al., 2001. The RFS scale consists of 15 items designed to measure the extent to which respondents had forgiven any offender.

Sub-scales: the Absence of Negative Subscale (Forgiveness AN) consists of 10 items (1, 3, 4, 5, 8, 9, 10, 11, 12, 14) and measures the extent to which one has overcome negative thoughts, feelings and behaviors toward an offender. The Presence of Positive Subscale (Forgiveness PP) consists of 5 items (2, 6, 7, 13, 15) and measures positive thoughts, feelings and behaviors toward an offender.

Scoring:. Possible responses for items on each subscale range from 1 (*strongly disagree*) to 5 (*strongly agree*). Scores for items 1, 3, 4, 5, 8, 10, 12, 14 are reverse scored.

Interpretation: For Forgiveness (AN), scores higher than 50 indicates high Forgiveness (AN). Scores between 10 and 50 indicates moderate Forgiveness (AN) and scores less than 10 indicates low Forgiveness (AN)

For Forgiveness (PP), scores greater than 25 scores indicates high Forgiveness (PP). Scores between 5 and 25 indicates moderate Forgiveness (AN) and scores less than 5 indicates low Forgiveness (AN)

For RFS total, scores greater than 75 indicates high forgiveness, scores between 15 and 75 indicates moderate forgiveness and scores less than 15 indicates low forgiveness.

Reliability:

Internal Consistency: Rye et al. (2001) found the Cronbach alpha coefficients for the RFS to be $\alpha = .86$ (Forgiveness AN), $\alpha = .85$ (Forgiveness PP) and $\alpha = .87$ (for RFS total) **(Boyle, 1991)**

Validity:

Convergent/Concurrent: The EFI and the RFS subscales showed a positive correlation (Forgiveness AN, r = 0.52; Forgiveness PP, r = 0.75). RFS total and an observer measure of forgiveness showed a favourable correlation (r = 0.32; Rye et al., 2001; Rye et al., 2005).

Divergent/Discriminant: Measures of mental health, including trait anger (Forgiveness AN, r = - 0.34; Forgiveness PP, r = - 0.21) and state anger (Forgiveness AN, r = - 0.41; Forgiveness PP, r = - 0.13), have been inversely correlated with the RFS. The RFS and the

Marlowe-Crowne Social Desirability Scale (Crowne & Marlow, 1960; Forgiveness AN, r = 0.16 Forgiveness PP, r = 0.22) were found to have a poor relationship by Rye et al. (2001).

Construct/Factor Analytic: Two orthogonal components, referred to as the Absence of Negative subscale (Forgiveness AN) and the Presence of Positive sub-scale (Forgiveness PP), were extracted from a principal components analysis (PCA) with varimax rotation (N = 328) as previously stated (Rye et al., 2001). A three-component solution was also possible, but it was abandoned since it only loaded significantly (2.40) on two of the RFS components.

3.3.4 **Rydell-Rosen Ambiguity Tolerance Scale:** Developed by Rydell and Rosen, 1966. It consists of 20 true-false items

Reliability: An *r* of .86 was obtained by using the Split-half method.

Validity: ($r = .33$, $p < .01$)

Scoring : A maximum score of 20 would result if the respondent answered 15 specific questions as false and five specific questions as true.

Interpretation: A score below 10.51 would indicate low tolerance level for ambiguity and a score above 10.51 indicates high tolerance level for ambiguity.

A copy of the Rydell-Rosen Ambiguity Tolerance Scale is given in Appendix E

3.3.5 **Couples Satisfaction Index (CSI):** Developed by J.L. Funk and R.D. Rogge (2007). A 32-item scale intended to measure relationship satisfaction

Reliability: The CSI-32 exhibits high internal consistency, with alpha coefficients ranging from.94 to .98, indicating that the items within the scale measure the same construct.

Validity:

Convergent Validity: The CSI scales demonstrate strong correlations with existing measures of relationship satisfaction, suggesting that they measure the same construct.

Construct Validity: The CSI scales demonstrate patterns of association with anchor scales that are nearly identical to those seen with the existing measures of satisfaction.

Cross-cultural Validation: Studies have shown that the CSI-32 can be adapted and validated in different languages and cultures, such as Korean and Persian versions.

Scoring: The CSI-32 is scored by adding up all of the replies to each item. Each item's point values for each response are displayed above. NOTE: Those point values are not displayed to participants when we show them the scale. Instead of those point values, we simply give them circles to fill in

Interpretation: The range of CSI-32 scores is 0–161. Relationship pleasure is positively correlated with better scores. When CSI-32 scores are less than 104.5, it indicates significant relationship dissatisfaction.

3.4 SAMPLING TECHNIQUE: Sampling technique that used was purposive sampling.

3.5 THE FINAL SAMPLE: A total sample of 150 individuals (75 women and 75 men) was taken. A total of 5 datas had to be excluded as their age exceeded the required age range and another 5 datas had to be excluded as they were incomplete. So, excluding the above 10 datas, 150 datas were collected.

The final sample is represented below:

Couple's Sex	Men	Women
N = 150	75	75

3.6 SELECTION OF SAMPLE:

Sampling Criteria:

The study was conducted across all socio-economic classes (high, middle and low) including married couples (men and women) within an age range of 25 to 55 years residing in Kolkata.

The sampling criteria were as follows:

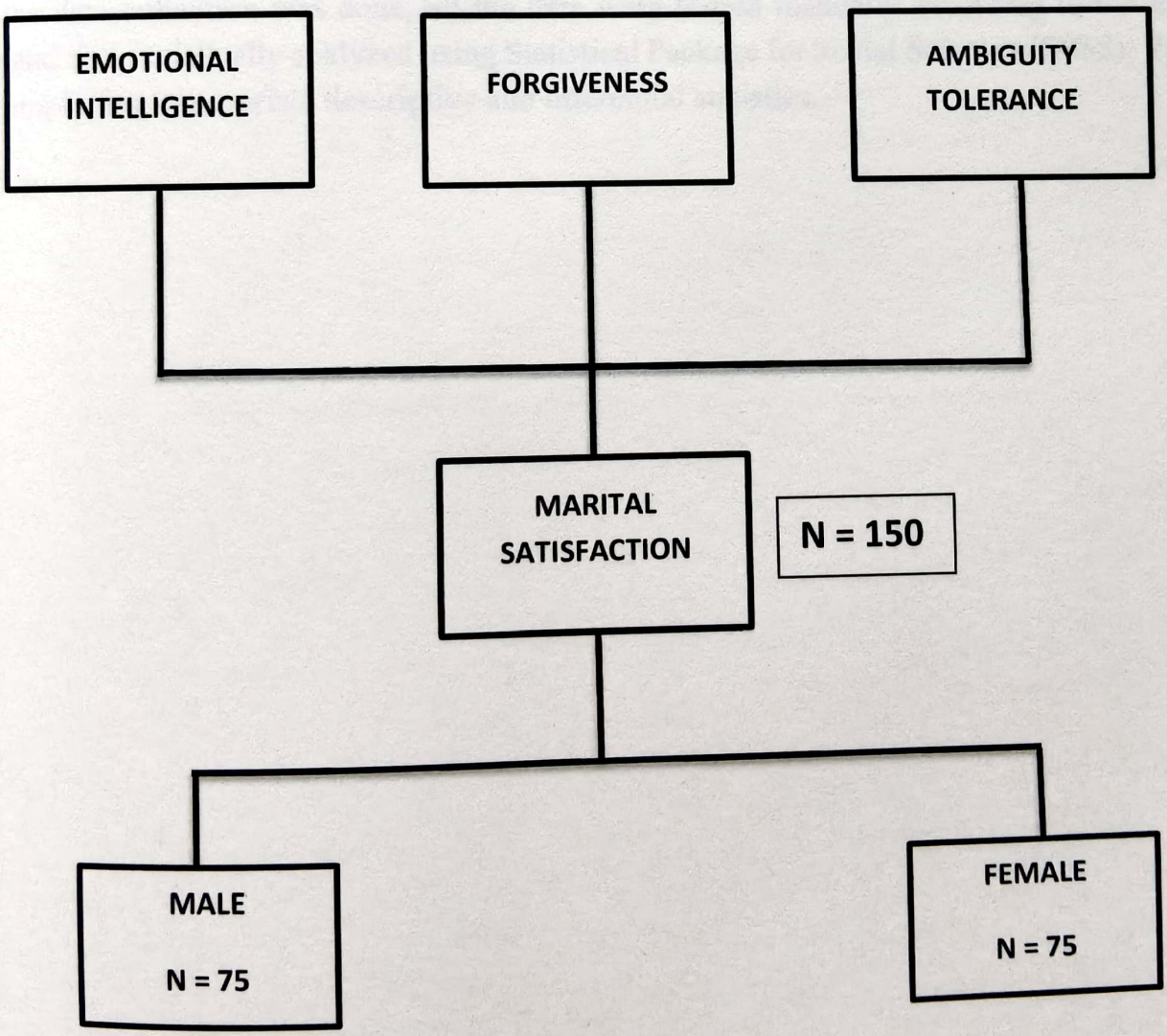
3.6.1 General Inclusion Criteria:

1) Age of the married couples (25 to 55 years).
2) Gender (male and female)
3) Duration of Marriage
4) Heterosexual married individuals.
5) Married Couples residing only in Kolkata

3.6.2 General Exclusion Criteria:

1) Individuals of other sexual orientation (homosexual, bisexual, etc.)
2) Individuals beyond the age of 55
3) Married individuals residing outside Kolkata
4) Presence of psychiatric/medical illness in self
5) Presence of psychiatric/medical illness in family

3.7 RESEARCH DESIGN:



3.8 PROCEDURE:

At first, an Informed Consent Form was prepared which aimed at letting the participants know about the research in brief without actually revealing the variables and their purpose. The participants were taken permission for their participation and nobody was forced to participate against their will. Second, an information schedule was prepared that contained all the necessary socio-economic details of the participants along with the presence of any medical or psychiatric illness in themselves or their family. Before giving their valuable data, the instructions for all four scales were well explained to the participation and it was assured if they face any difficulty in understanding any statement, that particular statement would be explained to them. It was told that there are no right or wrong responses for any of their answers and they can respond to every statements by indicating the extent to which they agree or disagree with them by choosing the option that best suits their case by using a tick mark or by assigning T for True and F for False regarding the Ambiguity tolerance scale. The data was taken in offline mode where the participants gave data sitting in front of the researcher. After all the data collection was done, scoring was done according to the norms for each scale.

3.9 STATISTICAL ANALYSIS:

Once the data collection was done, all the data were scored manually according to the scoring norms and was statistically analyzed using Statistical Package for Social Sciences (SPSS), Version 20 by employing appropriate descriptive and inferential statistics.

CHAPTER 4 - RESULTS

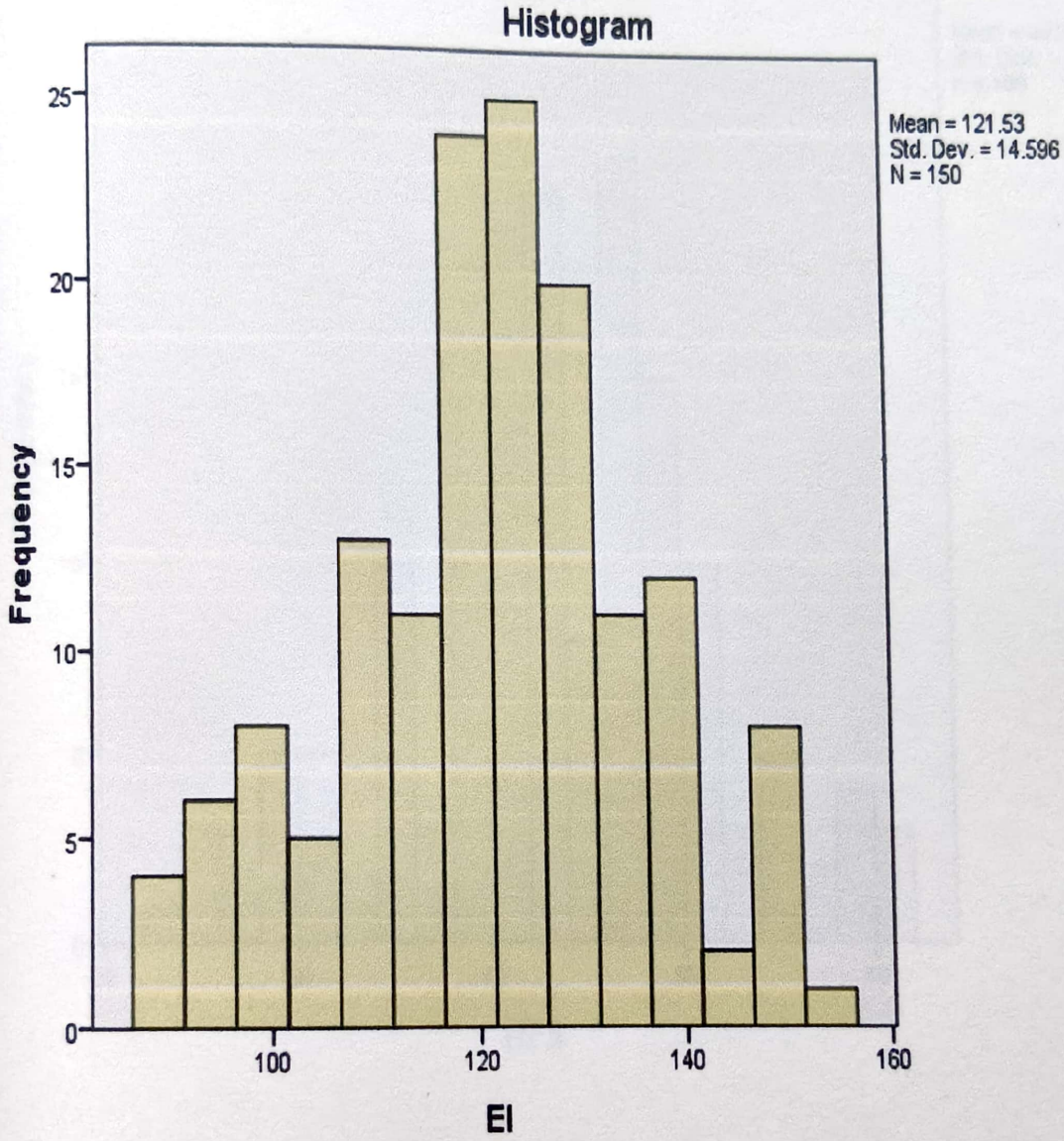
4.1 DESCRIPTIVE STATISTICS:

Table 1 *– Representing descriptive statistics (mean, median, standard deviation) of the whole population with respect to each variable.*

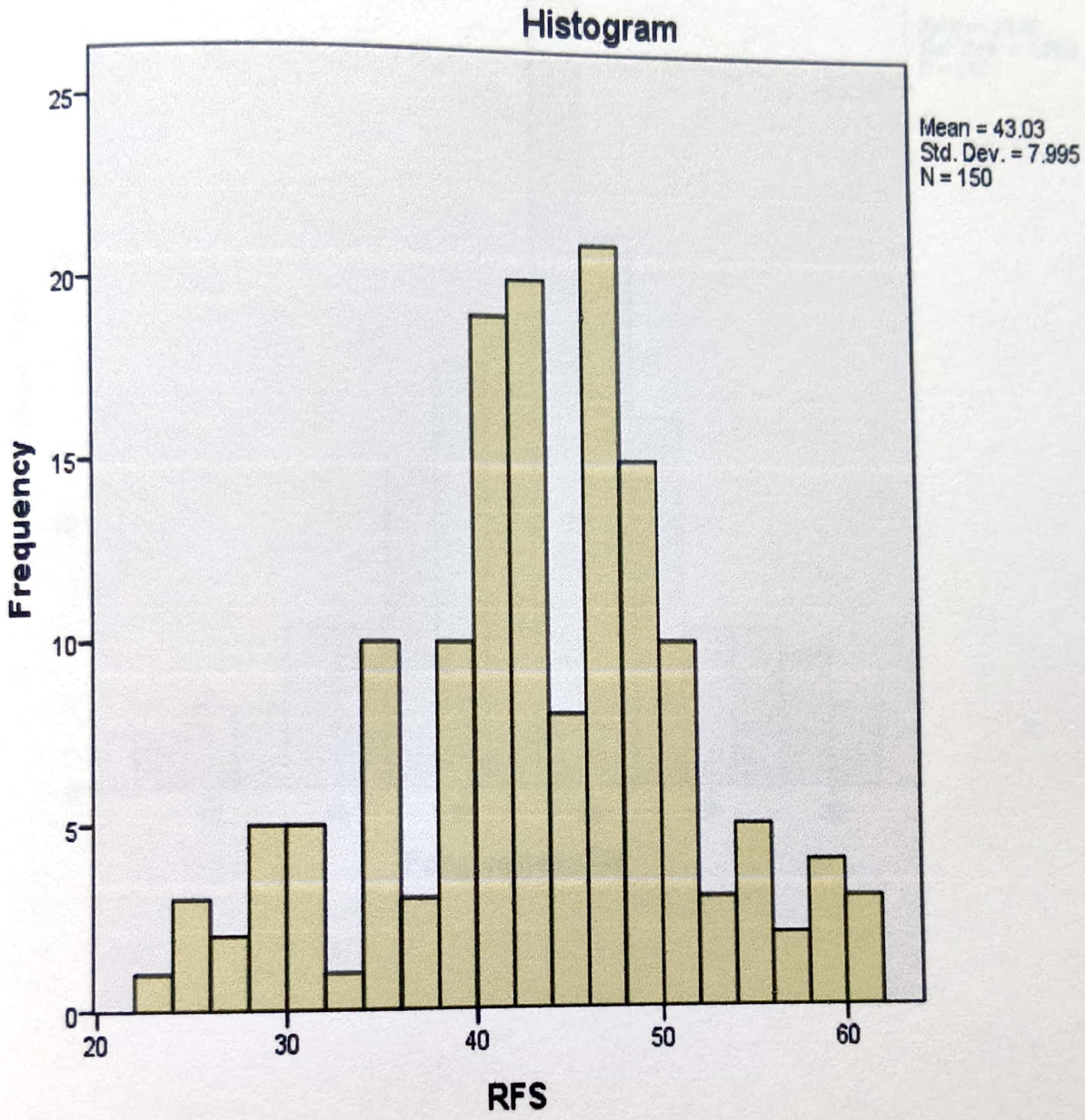
Variables	Mean	Median	Standard Deviation	Skewness	Kurtosis
Emotional Intelligence	121.53	122.00	14.596	-.212	-.187
Forgiveness	43.03	43.00	7.995	-.238	-.020
Forgiveness (AN)	22.72	23.00	5.863	-.204	.115
Forgiveness (PP)	20.29	20.00	5.486	-0.21	1.314
Ambiguity Tolerance	9.57	10.00	3.803	-.084	-.598
Marital Satisfaction	111.27	119.00	38.295	-.927	.048

4..2 GRAPHICAL REPRESENTATIONS:

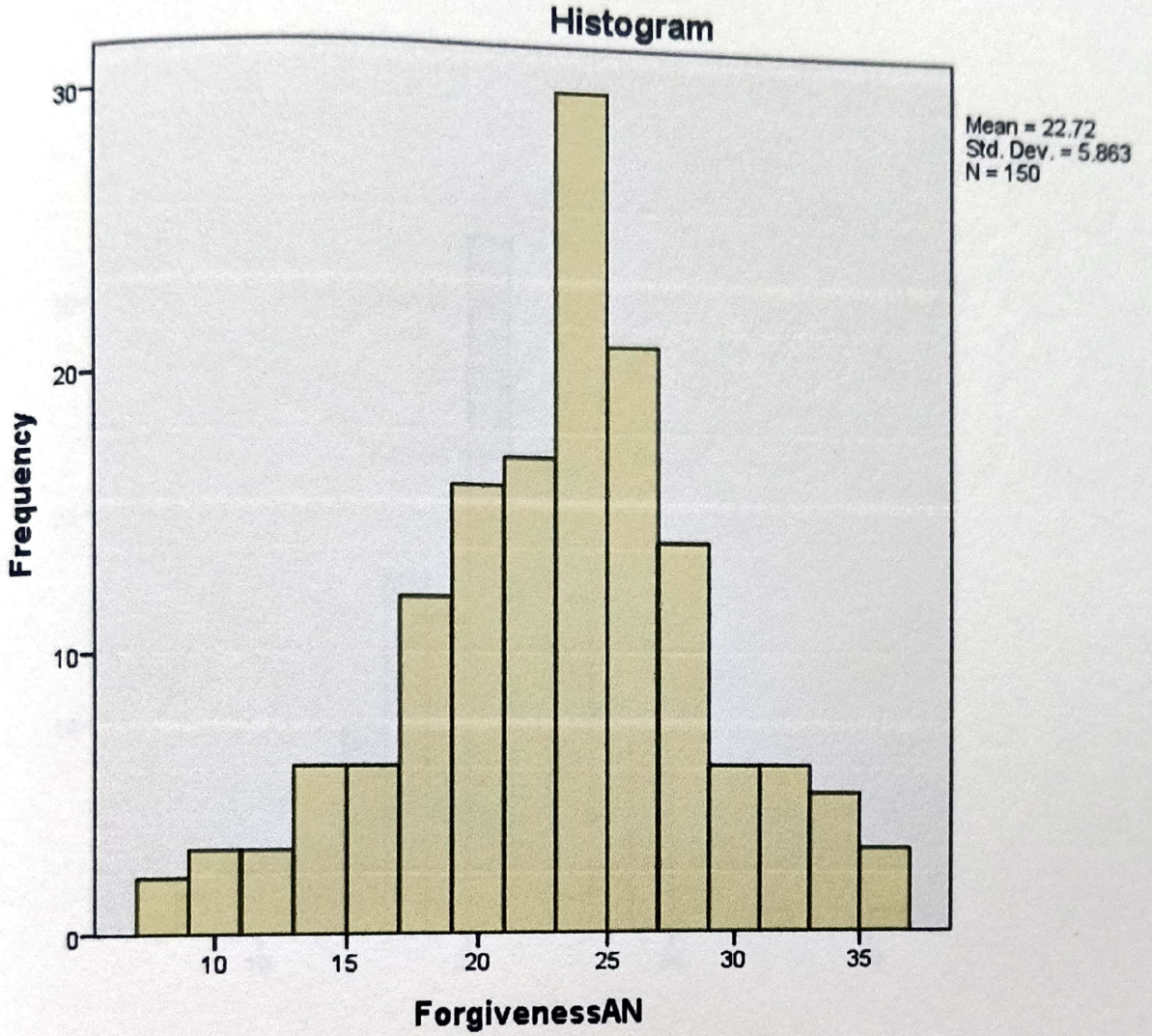
4.2.1 Histogram representing Emotional Intelligence



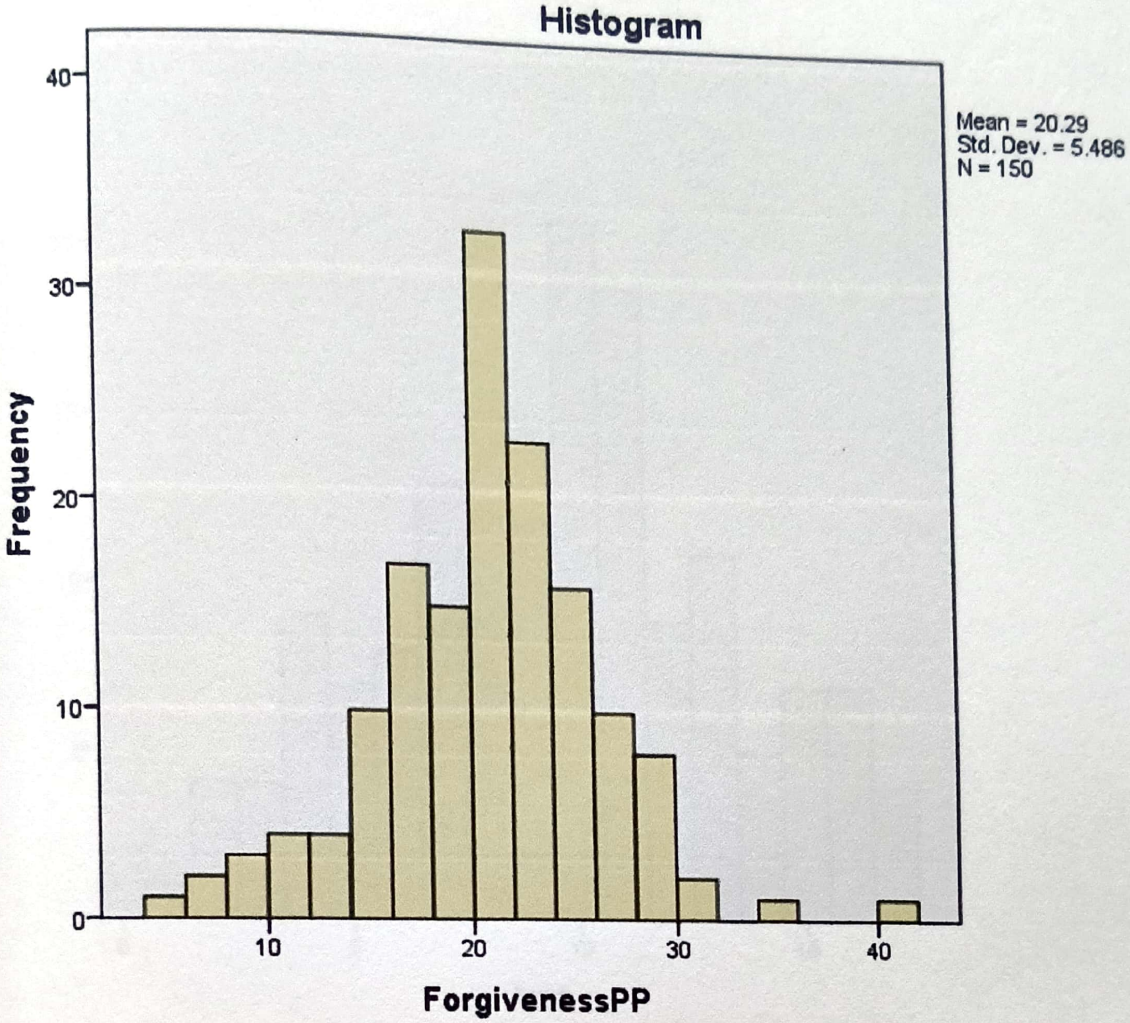
4.2.2 Histogram representing Forgiveness Total



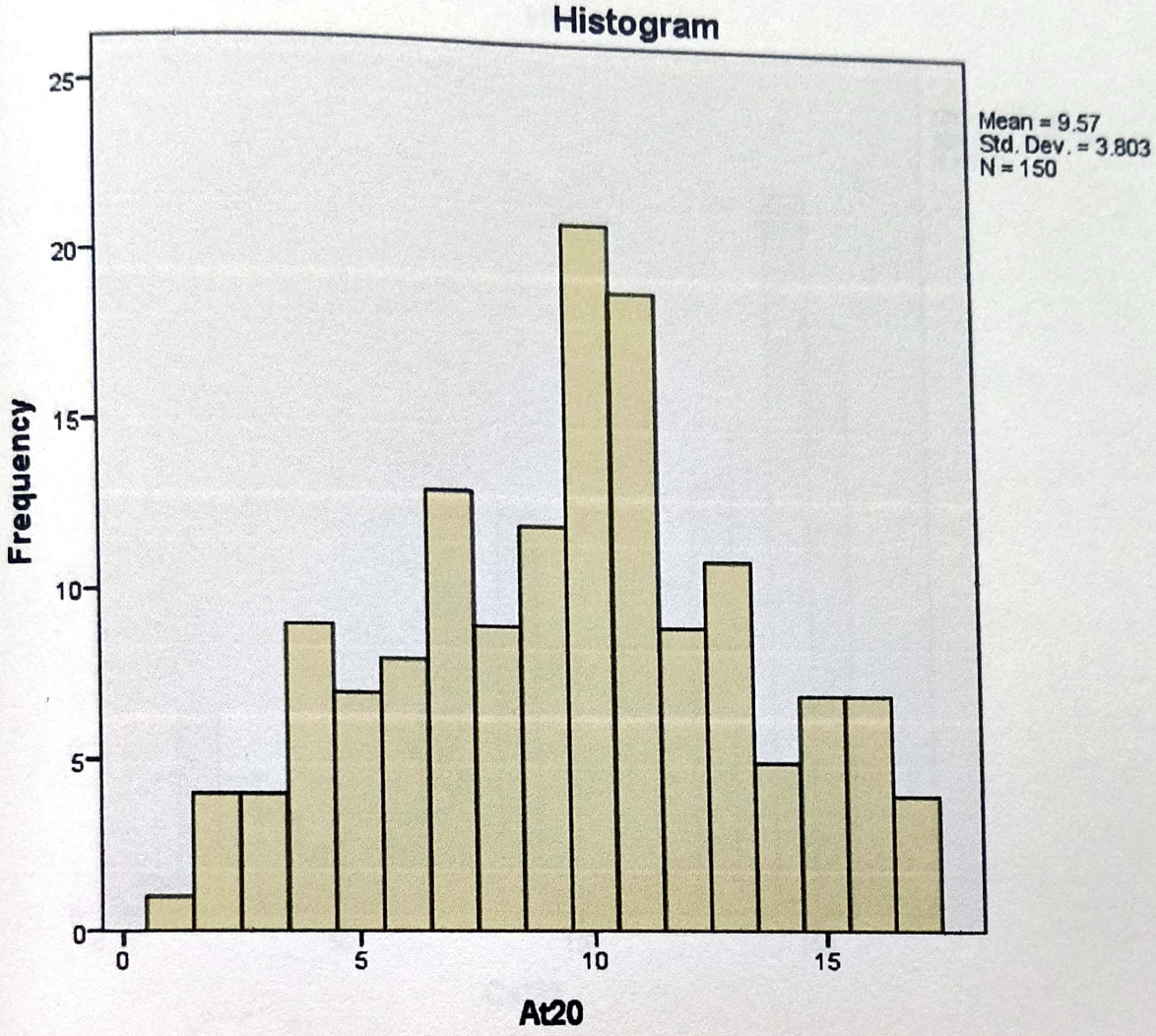
4.2.3 Histogram representing Absence of Negative Subscale - (Forgiveness (AN)



4.2.4 Histogram representing Presence of Positive Subscale – Forgiveness (PP)



4.2.5 Histogram representing Ambiguity Tolerance (AT-20)



4.2.6 Histogram representing Marital Satisfaction (CSI-32)

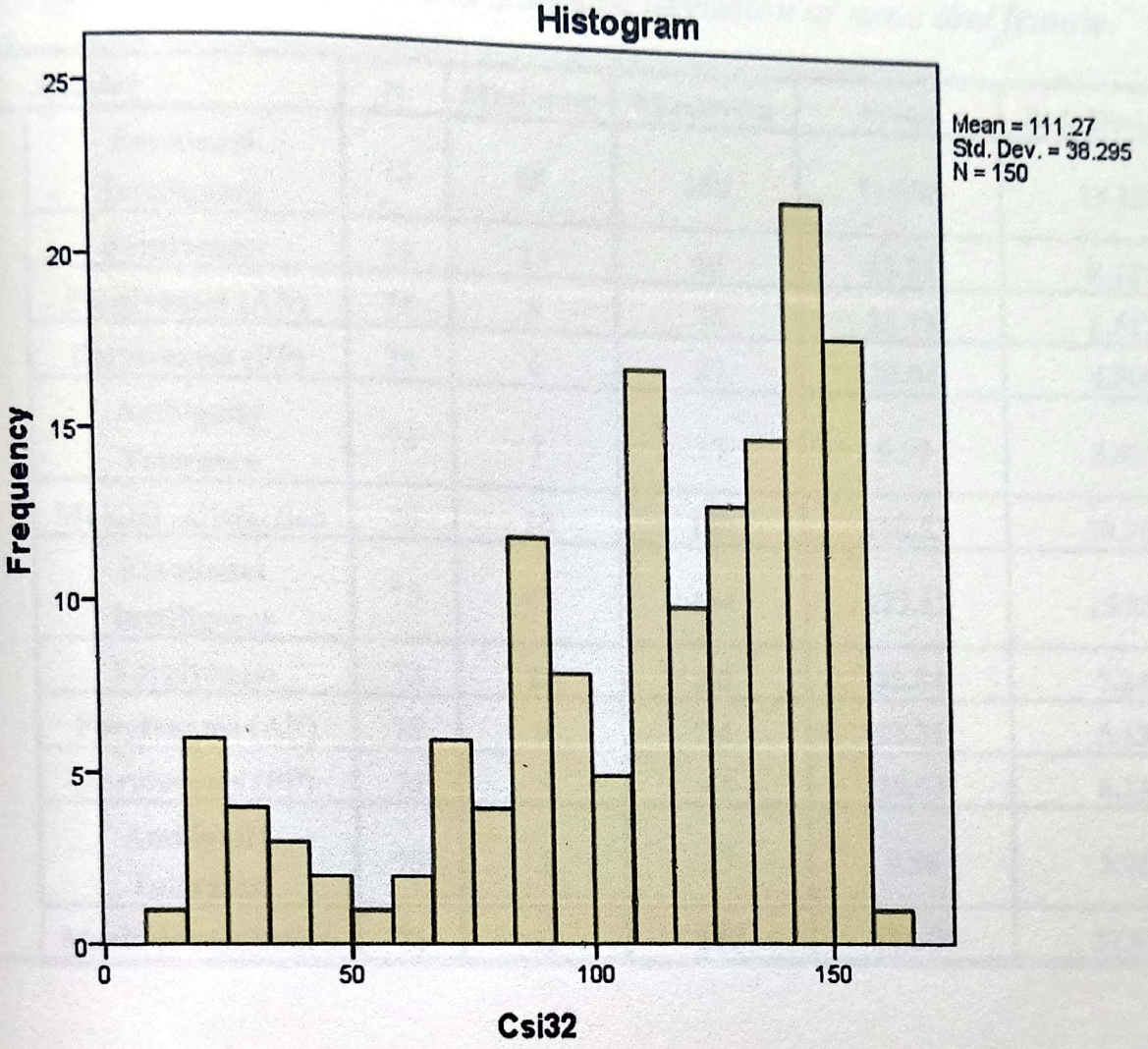


Table 2 – Representing the mean and standard deviation of male and female.

Gender		N	Minimum	Maximum	Mean	Std. Deviation
Female	Emotional Intelligence	75	89	150	119.93	13.158
	Forgiveness	75	23	60	43.21	8.724
	Forgiveness (AN)	75	8	36	23.13	6.517
	Forgiveness (PP)	75	6	29	20.04	4.800
	Ambiguity Tolerance	75	1	17	9.59	3.866
	Marital satisfaction	75	18	157	108.53	38.963
Male	Emotional Intelligence	75	89	154	123.12	15.833
	Forgiveness	75	25	60	42.84	7.247
	Forgiveness (AN)	75	9	34	22.31	5.139
	Forgiveness (PP)	75	5	41	20.53	6.119
	Ambiguity Tolerance	75	2	17	9.56	3.764
	Marital Satisfaction	75	12	160	114.00	37.678

4.3 TESTS OF NORMALITY

Table 3 *– Representing Values of Tests of Normality (Kolmogorov-Smirnov and Shapiro-Wilk)*

	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Emotional Intelligence	.085	150	.011	.980	150	.028
Forgiveness	.086	150	.009	.982	150	.044
Forgiveness (AN)	.086	150	.009	.983	150	.065
Forgiveness (PP)	.106	150	.000	.977	150	.013
Ambiguity Tolerance	.098	150	.001	.979	150	.021

Marital Satisfaction	.119	150	.000	.903	150	.000

Non-parametric statistics (Spearman's Rho Correlation and Mann-Whitney U Test) was used because for majority of the variables, the values did not fall between normality.

Interpretation: *Table 3 presents the results of normality tests for the key variables in the study using both the Kolmogorov-Smirnov and Shapiro-Wilk tests Emotional Intelligence: The Shapiro-Wilk test ($p = .028$) shows a significant deviation from normality, despite the Kolmogorov-Smirnov test ($p = .011$) being marginally above .01. Hence, this variable* ***is not normally distributed.***

Forgiveness: Both tests indicate significance (K-S $p = .009$, S-W $p = .044$), suggesting that forgiveness is ***not normally distributed.***

Forgiveness (AN): The Shapiro-Wilk result ($p = .065$) exceeds .05, implying normality, although the Kolmogorov-Smirnov value ($p = .009$) is significant. Given that the Shapiro-Wilk test is more reliable for smaller sample sizes ($n < 200$), this subscale may be considered approximately ***normally distributed.***

Forgiveness (PP): Both tests (K-S $p = .000$, S-W $p = .013$) indicate ***non-normal distribution.***

Ambiguity Tolerance: Both tests show significance (K-S $p = .001$, S-W $p = .021$), meaning the data are ***not normally distributed.***

Marital Satisfaction: This variable shows significant results in both tests (K-S $p = .000$, S-W $p = .000$), confirming a ***non-normal distribution.***

4.4 INFERENTIAL STATISTICS:

Table 4.4.1 *– Representing Spearman's Rho Correlation between Emotional Intelligence and Marital Satisfaction.*

			Emotional Intelligence	Marital Satisfaction
Spearman's rho	Emotional Intelligence	Correlation Coefficient	1.000	.220**
		Sig. (2-tailed)	.	.007
		N	150	150
	Marital Satisfaction	Correlation Coefficient	.220**	1.000
		Sig. (2-tailed)	.007	.
		N	150	150

Interpretation: *The results reveal a positive and statistically significant correlation between emotional intelligence and marital satisfaction ($\rho = .220$, $p = .007$). This indicates that higher levels of emotional intelligence are associated with higher levels of marital satisfaction*

Table 4.4.2 *- Representing Spearman's Rho Correlation between Forgiveness and Marital Satisfaction.*

			Forgiveness	Marital Satisfaction
Spearman's rho	Forgiveness	Correlation Coefficient	1.000	.108
		Sig. (2-tailed)	.	.189
		N	150	150
	Marital Satisfaction	Correlation Coefficient	.108	1.000
		Sig. (2-tailed)	.189	.
		N	150	150

Interpretation: *The above table presents the Spearman's rho correlation analysis between overall forgiveness and marital satisfaction among the participants (N = 150). The correlation coefficient was found to be ρ = .108 with a p-value of .189, which is not statistically significant at the 0.05 level. This result suggests that there is a very weak, positive relationship between forgiveness and marital satisfaction, but the association is not strong enough to be considered significant. In other words, overall forgiveness does not appear to meaningfully predict or relate to marital satisfaction within this sample.*

Table 4.4.3 *- Representing Spearman's Rho Correlation between Forgiveness (AN) and Marital Satisfaction.*

			Forgiveness (AN)	Marital Satisfaction
Spearman's rho	Forgiveness (AN)	Correlation Coefficient	1.000	.045
		Sig. (2-tailed)	.	.588
		N	150	150
	Marital Satisfaction	Correlation Coefficient	.045	1.000
		Sig. (2-tailed)	.588	.
		N	150	150

***Interpretation**: The above table represents the Spearman's rho correlation between the Absence of Negative subscale of forgiveness (AN) and marital satisfaction. The correlation coefficient is ρ = .045, with a p-value of .588. This indicates an extremely weak and non-significant relationship between the two variables. The result implies that absence of negative subscale of forgiveness have no meaningful association with marital satisfaction in this study.*

***Table 4.4.4** - Representing Spearman's Rho Correlation between Forgiveness (PP) and Marital Satisfaction.*

			Forgiveness (PP)	Marital Satisfaction
Spearman's rho	Forgiveness (PP)	Correlation Coefficient	1.000	.174*
		Sig. (2-tailed)	.	.034
		N	150	150
	Marital Satisfaction	Correlation Coefficient	.174*	1.000
		Sig. (2-tailed)	.034	.
		N	150	150

***Interpretation:** The table displays the Spearman's rho correlation between Forgiveness (PP) – (Presence of Positive Subscale)) and Marital Satisfaction among 150 participants. The correlation coefficient is ρ = .174 with a p-value of .034, indicating a statistically significant positive relationship at the 0.05 level.*

Table 4.4.5 *- Representing Spearman's Rho Correlation between Ambiguity Tolerance and Marital Satisfaction.*

			Ambiguity Tolerance	Marital Satisfaction
Spearman's rho	Ambiguity Tolerance	Correlation Coefficient	1.000	-.108
		Sig. (2-tailed)	.	.190
		N	150	150
	Marital Satisfaction	Correlation Coefficient	-.108	1.000
		Sig. (2-tailed)	.190	.
		N	150	150

Interpretation: *The above table represents the Spearman's rho correlation between Ambiguity Tolerance and Marital Satisfaction among 150 participants. The correlation coefficient is $\rho = -0.108$, with a p-value of .190, indicating a non-significant negative relationship.Although the correlation is negative, suggesting that individuals with higher tolerance for ambiguity may tend to report slightly lower marital satisfaction, this relationship is not statistically significant. Therefore, we cannot conclude that ambiguity tolerance has a meaningful impact on marital satisfaction based on this sample.*

Table 4.4.6 –Table Representing the difference between male and female individuals through Mann-Whitney

Variable	Gender	Mean Rank	Mann-Whitney U value	Significance
Emotional Intelligence	Male	71.25	2493.500	.230
	Female	79.75		
Forgiveness	Male	77.44	2667.000	.584
	Female	73.56		
Forgiveness (AN)	Male	79.43	2517.500	.266
	Female	71.57		
Forgiveness (PP)	Male	73.87	2690.000	.644
	Female	77.13		
Ambiguity Tolerance	Male	76.25	2756.500	.833
	Female	74.75		
Marital Satisfaction	Male	71.65	2523.500	.277
	Female	79.35		

Interpretation: *The above table represents The Mann-Whitney U test. It was conducted to examine whether there were significant differences between males and females across the key study variables: Emotional Intelligence, Forgiveness (overall and subtypes), Ambiguity Tolerance, and Marital Satisfaction. For, Emotional Intelligence, females (Mean Rank = 79.75) scored higher than males (Mean Rank = 71.25), but the difference was not statistically significant (U = 2493.50, p = .230). For Forgiveness (Overall), males had a slightly higher mean rank (77.44) compared to females (73.56), but again, this difference was not significant (U = 2667.00, p = .584). For forgiveness (AN), males (Mean Rank = 79.43) scored higher than females (71.57), though the result did not reach statistical significance (U = 2517.50, p = .266). For forgiveness (PP), females had a higher mean rank (77.13) than males (73.87), yet this difference was not significant (U = 2690.00, p = .644). For Ambiguity Tolerance, males and females had comparable mean ranks (76.25 and 74.75, respectively), and the difference was not statistically significant (U = 2756.50, p = .833). For Marital Satisfaction, females (Mean Rank = 79.35) scored higher than males (71.65), but the difference was not statistically significant (U = 2523.50, p = .277).*

Across all measured variables, ***no significant gender differences were found.*** *This suggests that male and female participants in this sample did not differ meaningfully in terms of emotional intelligence, forgiveness (overall and dimensions), ambiguity tolerance, or marital satisfaction*

HYPOTHESIS TESTING:

For, emotional intelligence, the alternative hypothesis was accepted

H1: There is a significant relationship between emotional intelligence and marital satisfaction among married men and women.

For Forgiveness total, the null hypothesis was accepted

H0: There is no significant relationship between forgiveness total and marital satisfaction among married men and women.

For Forgiveness (AN), the null hypothesis was accepted

H0: There is no significant relationship between forgiveness (AN) and marital satisfaction among married men and women.

For Forgiveness (PP), the alternative hypothesis was accepted

H1: There is a significant relationship between forgiveness (PP) and marital satisfaction among married men and women.

For Tolerance of Ambiguity, the null hypothesis was accepted

H0: There is no significant relationship between tolerance of ambiguity and marital satisfaction among married men and women.

CHAPTER 5 - DISCUSSION

The present study aimed at exploring how emotional intelligence, forgiveness and ambiguity tolerance impacts marital satisfaction and if any significant impact is found, how is it different for married men and married women within an age range of 25 to 55 years residing in Kolkata. A total of 75 couples were taken as research participants i.e., 150 individuals (75 men and 75 women). After collecting the data and doing the necessary scoring for each scale according to the norms, the statistical analysis was done. First, the variables and their raw scores underwent a normality test (Kolmogorov Smirnov and Shapiro Wilk) indicated in Table 3 of result tables, from where it was found that the significance level for majority of the variables was less than 0.05 ($p>0.05$) didn't fall into normality, hence, non-parametric statistical test was followed; Spearman's Rho was used to find the correlation between all the variables which helped to find whether each variable has any impact on marital satisfaction or not. Next, a Mann -Whitney U test (Table 9) was done to compare two independent samples which led to the result that there is no difference between men and women towards marital satisfaction. The findings of this study show that emotional intelligence and marriage satisfaction are significantly positively correlated ($p <.01$), and that forgiveness, specifically positive forgiveness (PP), and marital satisfaction are significantly positively correlated ($p <.05$). These results are consistent with an increasing amount of research that highlights the relational and psychological skills that support marital health. This section examines the implications of these findings in light of previous empirical research and theoretical frameworks, emphasising the crucial roles that emotional intelligence and forgiveness play in romantic relationships.

Emotional intelligence (EI), as conceptualized by Mayer and Salovey (1997), encompasses the ability to perceive, understand, regulate, and manage emotions in oneself and others. The strong correlation found in this study between EI and marital satisfaction is consistent with existing literature that positions emotional competence as foundational to marital health. For instance, Schutte et al. (2001) found that couples who scored high on measures of emotional intelligence reported higher levels of relationship satisfaction, communication quality, and conflict resolution. Similarly, Brackett, Warner, and Bosco (2005) noted that emotional intelligence enables individuals to better navigate emotional dynamics within romantic relationships, thereby reducing the likelihood of conflict and fostering greater intimacy.

From a theoretical standpoint, Goleman's (1995) model of emotional intelligence provides a comprehensive explanation for these findings. His framework, which includes self-awareness, self-regulation, motivation, empathy, and social skills, aligns closely with the interpersonal demands of marital relationships. Partners who are emotionally intelligent are more likely to respond to stress in constructive ways, engage in empathetic listening, and resolve disagreements with respect and care. These qualities are essential to maintaining marital satisfaction over time.

Attachment theory further supports the relevance of emotional intelligence in romantic partnerships. According to Bowlby (1969), secure attachment is fostered through consistent emotional availability and responsiveness, traits that are frequently associated with high emotional intelligence. Mikulincer and Shaver (2005) argued that individuals with high EI tend to exhibit greater emotional regulation and caregiving behaviors, which in turn promote secure attachment bonds and enhance relationship satisfaction.

In light of these perspectives, the current findings offer additional empirical support for the assertion that emotional intelligence is a key predictor of marital satisfaction. This not only reinforces the validity of emotional intelligence as a construct relevant to adult relationships but also underscores the practical implications for marital counseling and relationship education. Interventions that seek to enhance EI—such as mindfulness training, communication skills workshops, and emotional awareness exercises—may contribute significantly to improving marital quality.

In an International Journal of Research Studies in Psychology, a study of relational communication, emotional intelligence and marital satisfaction (2015) aimed at examining how relational communication and emotional intelligence affect the level of marital pleasure. improved emotional intelligence and good communication are seen to be predictors of improved marriage satisfaction. One hundred married couples from a variety of family structures—nuclear versus joint—made up the sample for this study. The participants ranged in age from twenty to fifty-five. Data was gathered using translated, modified, and validated emotional versions of the Relational Communication Scale (Burgoon & Hale, 1987), Marital Satisfaction Inventory Revised (Snyder, 1997), and Intelligence Scale (Schutte et al., 1998). To determine the association between relational communication, emotional intelligence, and marital satisfaction, Pearson product moment correlation was used. The findings showed a strong correlation between emotional intelligence, relational communication, and marriage satisfaction. Emotional intelligence, the husband's educational background, monthly income, and family structure were found to be significant predictors of marital happiness by regression analysis. The results have significant ramifications for family therapists, marriage counsellors, and family studies academics.

In the American Journal of family Therapy, a research paper that studied Trait Emotional Intelligence and Romantic Relationship (2014) found that Trait emotional intelligence and romantic relationship satisfaction were shown to be significantly correlated (r =.32) in this meta-analysis of six research with a total of 603 individuals. Both the relationship between an individual's emotional intelligence and the degree of relationship happiness of their partner and the relationship between an individual's emotional intelligence and their self-reported romantic relationship satisfaction were significant. Future research, such as intervention studies targeted at enhancing couples' emotional intelligence in order to promote romantic relationship pleasure, can be built upon the correlation between trait emotional intelligence and romantic relationship satisfaction.

In the Iranian Journal of Psychiatry (2014), a research study examined the relationship between emotional intelligence and marital satisfaction: 10 year outcome of partners from three different economic levels reveals that a fulfilling relationship and a more successful marriage are mostly dependent on economic and emotional communication. We looked into the relationship between emotional intelligence (EI) and marriage satisfaction over a 10-year period for couples from three different economic levels. The study was planned as a descriptive-correlative survey, and stepwise regression and the Pearson correlation test were used to analyse the data. Clustered sampling was used to randomly choose 159 couples (N = 318) as participants. Among the surveys were Enrich

Marital Satisfaction (1989) and Bar-on Emotional Intelligence (1997). The results showed that the under-rich region had high average values of emotional intelligence (m = 333.1) and marriage satisfaction (m = 300.77) ($p<0.05$). Furthermore, in the under-rich area, there was no discernible correlation between marital and interpersonal happiness. Across all three locations, emotional intelligence was responsible for 40.8% of marital satisfaction on average ($p<0.01$). The regression analysis's findings indicated that, among the three regions under study—the rich ($R2=0.42$), semi-rich ($R2=0.52$), and general mood ($R2=0.34$)—is the most effective factor influencing marital satisfaction ($p<0.01$). Stress management was revealed to be the most significant factor influencing marital happiness in the under-rich ($R2=0.28$) region ($p<0.01$).

In a journal of Education and Health Promotion (2014), the relationship between emotional intelligence, health and marital satisfaction: a comparative study reveals through cluster random sampling, 226 people—114 (50 women and 64 men) experiencing marital problems and 112 (58 women and 54 men) experiencing marital satisfaction—from 13 districts of the city of Isfahan participated in the descriptive-analytic, comparative study design. The necessary data was gathered using the Bar-on (90-question) and Enrich marital satisfaction (115-question) questionnaires. Using SPSS software version 19, descriptive statistics such as independent t-tests, Pearson correlation, and linear regression analysis were used to examine the data. The study's findings demonstrated that the average emotional intelligence scores for the two groups were significantly different ($P < 0.001$), with the married people group with marital problems who had referred to the administration of justice having emotional intelligence scores of 57.3 ± 13.2 and the random sample of married people in the city of Isfahan as the comparing group having scores of 67.2 ± 9.5. According to the correlation study, emotional intelligence and marital happiness were significantly and favourably correlated ($P < 0.001$, $r = 0.529$). The degree of marital happiness is predicted by general emotional intelligence, according to the results of linear regression. Using the emotional intelligence score (x), the emotion of the prediction line of the marital satisfaction score (y) is expressed as follows: $y = 14.8 + 0.656x$.

The positive correlation found between forgiveness (PP) and marital satisfaction at the 0.05 level similarly reflects findings from past research, though this area is comparatively less explored than emotional intelligence. Forgiveness in the marital context involves the intentional process of letting go of negative emotions, such as resentment or anger, following a perceived offense. Fincham and Beach (2002) emphasized that forgiveness is critical in maintaining relationship stability, particularly because transgressions and disappointments are inevitable in long-term partnerships.

Wade et al. (2005) distinguished between different dimensions of forgiveness, including decisional and emotional forgiveness. Positive forgiveness (PP), which encompasses emotional restoration and the reestablishment of positive regard toward the partner, has been found to be particularly important in maintaining closeness and reducing emotional distance. The present study supports this view by demonstrating a significant link between PP and marital satisfaction, suggesting that individuals who can emotionally forgive their partners contribute to a more harmonious and resilient marital bond.

Theoretical frameworks such as Worthington's (2005) REACH model offer further insight into this process. The model outlines a pathway for achieving emotional forgiveness, including recalling the hurt, empathizing with the offender, offering altruistic forgiveness, committing to forgive, and holding onto that forgiveness over time. These stages are particularly relevant in marriage, where unresolved hurt can erode trust and satisfaction. The ability to enact forgiveness not only facilitates emotional healing but also promotes relational continuity and cohesion.

Moreover, McCullough et al. (1998) suggested that forgiveness functions as a prosocial, relationship-maintaining mechanism. Their model of forgiveness as a prosocial motivation to forgo vengeance and foster goodwill provides a compelling explanation for the observed correlation with marital satisfaction. The findings of this study lend empirical support to this theory, indicating that forgiveness is not merely a personal virtue but a relational skill with tangible benefits for marital quality.

Research studies that validates the significant correlation between forgiveness and marital satisfaction are as follows: In the American Journal of Family Therapy (2019), Self-Compassion and Forgiveness: Major Predictors of Marital Satisfaction in Young Couples reveals that this study examined self-compassion and forgiveness versus marital satisfaction in 200 couples aged 20-40 years, with a marriage history of 1-10 years. We collected the data, using the Enrich couple, self-compassion and family forgiveness scales. Pearson's correlation and multiple regressions for women showed that marital satisfaction was associated with self-compassion; however, forgiveness predicted marital satisfaction in men. Self-compassion primarily and forgiveness, to a lesser extent, could predict marital satisfaction in the total samples. These variables were the predictors of marital satisfaction in the young couples. Family counselors should encourage couples to improve upon these attributes to enhance their marital relationships.

In a journal of visual and performing arts (2024), Role of Conflict Resolution and Forgiveness in predicting marital satisfaction. This study examined the relationships between forgiveness, conflict resolution, and marital satisfaction using a sample of 300 married individuals. Correlation, regression, and mediation analyses were conducted to assess the predictive role of forgiveness and conflict resolution in marital satisfaction. The findings revealed that forgiveness and conflict resolution significantly predicted marital satisfaction, accounting for 96% of the variance (R^2 = .960, $p < .001$). Forgiveness demonstrated a stronger effect ($B = 0.805$, $p < .001$) than conflict resolution ($B = 0.363$, $p < .001$). Mediation analysis indicated that conflict resolution partially mediated the relationship between forgiveness and marital satisfaction (indirect effect = 0.292, $p < .001$), suggesting that while forgiveness directly enhances marital satisfaction, its effect is also facilitated through improved conflict resolution. These findings highlight the importance of fostering forgiveness and effective conflict resolution strategies to promote marital satisfaction.

In a research study Forgiveness and Relationship Satisfaction: Mediating Mechanisms(2011), although the ability to forgive transgressions has been linked to overall relationship satisfaction, the mechanisms that mediate this association have not been established. We propose that the tendency to forgive a romantic partner increases relationship satisfaction via increased relational

effort and decreased negative conflict. In two studies, we used structural equations modeling to examine these variables as potential mechanisms that drive this association. In Study 1 (N = 523) and Study 2 (N = 446) we found that these variables significantly mediated the association between forgiveness and relationship satisfaction. The findings were robust when examined concurrently and longitudinally, across multiple measures of forgiveness, and when accounting for baseline relationship satisfaction and interpersonal commitment. These two mechanisms parallel theorized positive and negative dimensions of forgiveness and the motivational transformation that is said to underlie forgiveness. Theoretical implications and implications for intervention are discussed.

Based on the available literature, there appears to be a lack of direct studies examining the correlation between ambiguity tolerance and marital satisfaction. While some research has explored related constructs, such as distress tolerance and general tolerance, the specific relationship between ambiguity tolerance and marital satisfaction remains under explored.

CHAPTER 6 - CONCLUSION

CHAPTER 6 - CONCLUSION

The current study aimed to examine how emotional intelligence, forgiveness, ambiguity tolerance interact to affect marital pleasure. Even though each of these psychological concepts is important in its own right, taken as a whole, they provide a triadic model that profoundly influences the strength, longevity, and quality of marriages. By combining these three different but connected psychological characteristics and examining their combined effect on relationship quality, this study advances our knowledge of marital dynamics. When the results are combined, it is evident that there is a significant correlation between emotional intelligence and marital satisfaction at 0.01 level of significance and a significant correlation between Forgiveness (PP) and marital satisfaction at 0.05 level of significance and no significant relationship between ambiguity tolerance and marital satisfaction. However, there is no one right way to achieve marital happiness; rather, it is a complicated psychological fabric in which moral character, emotional intelligence, and cognitive adaptability all interact to influence married people's experiences in their relationships.

A complex concept impacted by affective, cognitive, behavioural, and relational factors, marital happiness has long been recognised as a major determinant of both individual psychological well-being and the stability of families. Its determinants have previously been investigated using frameworks including attachment-based models, communication theories, and conflict resolution paradigms. Although these models have offered valuable insights, they frequently highlight relational histories or behavioural patterns while occasionally ignoring internal psychological characteristics that support the functioning of marriages. This study turns the attention towards personal traits that have a substantial influence on interpersonal interactions in a married setting by emphasising emotional intelligence, forgiveness, and ambiguity tolerance.

CHAPTER 7 - LIMITATIONS

One significant limitation of this study is its **restricted demographic scope**, as it focuses solely on **married individuals aged 25 to 55 residing in Kolkata**. This narrow geographic and age-based sample may limit the generalizability of the findings to broader populations. Cultural, social, and economic factors unique to Kolkata may influence how emotional intelligence, forgiveness, and tolerance of ambiguity are expressed and perceived in marital relationships. As a result, the outcomes of this study may not fully represent the experiences of individuals from other regions, age groups, or cultural context. The major limitation for all the scales used was self report bias including social desirability bias, where participants may respond in ways they believe are expected rather than being fully honest. This might have affected the accuracy and reliability of the data collected.

CHAPTER 6 - IMPLICATIONS

CHAPTER 8 - IMPLICATIONS

- **Academic psychology**, by contributing to the understanding of how emotional intelligence, forgiveness, and tolerance of ambiguity impact marital satisfaction.
- **Relationship coaching and marital counseling**, by offering psychological frameworks that can be applied to help couples improve communication, resolve conflicts, and deepen emotional intimacy.
- **Personal development**, by encouraging individuals to cultivate emotional intelligence, practice forgiveness, and develop greater comfort with ambiguity for healthier relationships.
- Understanding these psychological traits can:
- Help couples navigate challenges more effectively.
- Promote **long-term relationship satisfaction and stability**.
- Serve as a foundation for **intervention strategies** aimed at improving relational dynamics and emotional well-being.

FUTURE RECOMMENDATIONS:

Given the observed correlations, future research should explore the mediating and moderating variables that influence the relationship between emotional intelligence, forgiveness, and marital satisfaction. For instance, conflict resolution styles, communication patterns, and attachment security may serve as mediators. Experimental studies could also be conducted to assess the effectiveness of targeted interventions that enhance EI and forgiveness in improving marital outcomes.

Additionally, examining gender differences in these variables may provide further insight. Prior research has indicated potential differences in how men and women process emotions and engage in forgiveness, which may have implications for tailored interventions.

It would also be valuable to investigate how these psychological resources operate in different relational contexts, such as cohabiting couples, long-distance relationships, or remarried couples. Understanding the role of EI and forgiveness across these varying dynamics can provide a more comprehensive picture of relational health.

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APPENDICES

APPENDIX – A

INFORMED CONSENT FORM

I am Shreya Das, a student of fourth semester pursuing M.Sc in Applied Psychology at Sister Nivedita University, Kolkata. As a part of my curriculum, I am conducting a research study under the guidance of Ms. Ankita Biswas, Assistant Professor, Department of Psychology, Sister Nivedita University, Kolkata. The research aims at investigating the role of several psychological factors on marital health

The insights gained will not only help me fulfill my academic requirements but also contribute to help identify factors that contribute to strong, healthy marriages such as communication styles, conflict resolution strategies and emotional support, addressing underlying issues, rebuilding trust after betrayal.

- The assessment will take 20 minutes to complete.
- There are no right or wrong responses.
- Any information obtained from this study that can be identified with you will be treated with utmost confidentiality and used solely for academic and research purposes.
- The assessment does not pose any risk to your mental or physical well-being.
- Your participation in this study is entirely voluntary and you may withdraw yourself any moment you feel a sense of discomfort.
- Your participation would be greatly appreciated.

I do hereby give consent to this research study.

NAME OF THE RESEARCHER:

SIGNATURE:

DATE:

NAME OF PARTICIPANT:

SIGNATURE:

DATE:

APPENDIX - B

INFORMATION SCHEDULE

1. **SOCIO-DEMOGRAPHIC DETAILS:**

- NAME:
- AGE:
- SEX:
- RESIDENCE: URBAN ☐ SUBURBAN ☐ RURAL ☐
- EDUCATION:
- OCCUPATION:
- FAMILY TYPE:
- DURATION OF MARRIAGE:
- SOCIO-ECONOMIC STATUS: HIGH ☐ MIDDLE ☐ LOW ☐

2. **PRESENCE OF MEDICAL ILLNESS IN SELF:**

3. **PRESENCE OF PSYCHIATRIC ILLNESS IN SELF:**

4. **PRESENCE OF MEDICAL ILLNESS IN FAMILY:**

5. **PRESENCE OF PSYCHIATRIC ILLNESS IN FAMILY:**

6. **CONTACT NUMBER:**

7. **EMAIL ID:**

APPENDIX - C

QUESTIONNAIRE - 1

INSTRUCTIONS: Please read the statements carefully and respond to them by indicating the extent to which you agree or disagree with them by choosing the option that best suits your case by using a tick mark. There are no right or wrong responses.

Sl No.	Statements	Strongly Disagree	Disagree	Neither disagree nor agree	Agree	Strongly Agree
1.	I know when to speak about my personal problems to others.					
2.	When I am faced with obstacles, I remember times I faced similar obstacles and overcame them.					
3.	I expect that I will do well on most things I try.					
4.	Other people find it easy to confide in me.					
5.	I find it hard to understand the non verbal messages of other people.					
6.	Some of the major events of my life have led me to re-evaluate what is important and not important.					
7.	When my mood changes, I see new possibilities.					
8.	Emotions are some of the things that make my life worth living.					
9.	I am aware of my emotions as I experience them.					
10.	I expect good things to happen.					
11.	I like to share my emotions with others.					
12.	When I experience positive emotions, I know how to make it last.					
13.	I arrange events other enjoy.					
14.	I seek out activities that make me happy.					
15.	I am aware of the non verbal messages I send to others.					
16.	I present myself in a way that makes a good impression on others.					
17.	When I am in a positive mood, solving problems is easy for me.					
18.	By looking at their facial expressions, I recognize the emotions people are experiencing.					
19.	I know why my emotions change.					

20.	When I am in a positive mood, I am able to come up with new ideas.					
21.	I have control over my emotions.					
22.	I easily recognize my emotions as I experience them.					
23.	I motivate myself by imagining a good outcome to tasks I take on.					
24.	I compliment others when they have done something well.					
25.	I am aware of the non verbal messages other people send.					
26.	When another person tells me about an important event in his or her life, I almost feel as though I have experienced this event himself.					
27.	When I feel a change in emotions, I tend to come up with new ideas.					
28.	When I am faced with a challenge, I give up because I believe I will fail.					
29.	I know what other people are feeling just by looking at them.					
30.	I help other people feel better when they are down.					
31.	I use good moods to help myself keep trying in the face of obstacles.					
32.	I can tell how people are feeling by listening to the tone of their voice.					
33.	It is difficult for me to understand why people feel the way they do.					

APPENDIX - D

QUESTIONNAIRE 2

INSTRUCTIONS: Think of how you have responded to the person who has wronged or mistreated you. Indicate the degree to which you agree or disagree with the following statements by choosing the option that best suits your case by using a tick mark. There are no right or wrong responses.

Sl. No.	Statements	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1.	I can't stop thinking about how I was wronged by this person.					
2.	I wish for good things to happen to the person who has wronged for me.					

3.	I spend time thinking about ways to get back at the person who wronged me.					
4.	I feel resentful toward the person who wronged me.					
5.	I avoid certain people and/or places because they remind me of the person who wronged me.					
6.	I pray for the person who wronged me.					
7.	If I encountered the person who wronged me I would feel at peace.					
8.	This person's wrongful actions have kept me from enjoying life.					
9.	I have been able to let go of my anger toward the person who wronged me.					
10.	I become depressed when think of how I was mistreated by the person who wronged me.					
11.	I think that many of the emotional wounds related to this person's wrongful actions have healed.					
12.	I feel hatred whenever I think about the person who wronged me.					
13.	I have compassion for the person who wronged me.					
14.	I think my life is ruined because of this person's wrongful actions.					
15.	I hope the person who wronged me is treated fairly by others in the future.					

APPENDIX - E

QUESTIONNAIRE 3

INSTRUCTIONS: Please respond to the following statements by indicating the extent to which you agree or disagree with them by choosing the option that best suits your case by using a tick mark. There are no right or wrong responses.

Sl No.	Statements	True	False
1.	A problem has little attraction for me if I don't think it has a solution		
2.	I am just a little uncomfortable with people unless I feel that I can understand their behaviour		
3.	There's a right way and a wrong way to do almost everything		
4.	I would rather bet 1 to 6 on a long shot than 3 to 1 on a probable winner		
5.	The way to understand complex problems is to be concerned with their larger aspects instead of breaking them into smaller pieces		
6.	I get pretty anxious when I'm social situation over which I have no control.		
7.	Practically every problem has a solution.		
8.	It bothers me when I am unable to follow another person's train of thought.		
9.	I have always felt that there is a clear difference between right and wrong		
10.	It bothers me when I don't know how other people react to me		
11.	Nothing gets accomplished in this world unless you stick to some basic rules		
12.	If I were a doctor, I would prefer the uncertainties of a psychiatrist to the clear and definite work of someone like a surgeon or X-ray specialist		
13.	Vague and impressionistic pictures really have little appeal for me		
14.	If I were a scientist, it would bother me that my work would never be completed (because science will always make new discoveries)		
15.	Before an examination, I feel much less anxious if I know how many questions there will be		
16.	The best part of working a jigsaw puzzle is putting in that last piece		
17.	Sometimes I rather enjoy going against the rules and doing things I'm not supposed to do		
18.	I don't like to work on a problem unless there is a possibility of coming out with a clear-cut and unambiguous answer		
19.	I like to fool around with new ideas, even if they turn out later to be a total waste of time		
20.	Perfect balance is the essence of all good composition		

APPENDIX - F

QUESTIONNAIRE 4

1. Please indicate the degree of happiness, all things considered, of your relationship.

Extremely Unhappy	Fairly Unhappy	A Little Unhappy	Happy	Very Happy	Extremely Happy	Perfect

Most people have disagreements in their relationships. Please indicate below the approximate extent of agreement or disagreement between you and your partner for each item on the following list.

Sl. No.	Statements	Always Agree	Almost Always Agree	Occasionally Disagree	Frequently Disagree	Almost Always Disagree	Always Disagree
2.	Amount of time spent together						
3.	Making major decisions						
4.	Demonstrations of affection						

		All the Time	Most of the TIme	More often than Not	Occasionally	Rarely	Never
5.	In general, how often do you think that things between you and your partner are going well?						
6.	How, often do you wish you hadn't gotten into this relationship?						

		Not at all True	A little True	Somewhat True	Mostly True	Almost Completely True	Completely True
7.	I still feel a strong connection with my partner						
8.	If I had my life to live over, I would marry (or						

	live with/date) the same person						
9.	Our relationship is strong						
10.	I sometimes wonder if there is someone else out there for me						
11.	My relationship with my partner makes me happy						
12.	I have a warm and comfortable relationship with my partner						
13.	I can't imagine ending my relationship with my partner						
14.	I feel that I can confide in my partner about virtually anything						
15.	I have had second thoughts about this relationship recently						
16.	For me, my partner is the perfect romantic partner						
17.	I really feel like part of a team with my partner						
18.	I cannot imagine another person making me as happy as my partner does						

		Not at All	**A little**	**Somewhat**	**Mostly**	**Almost Completely**	**Completely**
19.	How rewarding is your relationship with your partner?						
20.	How well does your partner meet your needs?						
21.	To what extent has your relationship met your original expectations?						

22.	In general, how satisfied are you with your relationship?						

		Worse than all others (extremely bad)					Better than all others (extremely good)
23.	How good is your relationship compared to most?						

		Never	Less than once a month	Once or twice a month	Once or twice a week	Once a day	More Often
24.	Do you enjoy your partner's company?						
25.	How often do you and your partner have fun together?						

For each of the following items, select the answer that best describes *how you feel about your relationship.* Base your responses on your first impressions and immediate feelings about the item.

26.	**INTERESTING**							**BORING**
27.	**BAD**							**GOOD**
28.	**FULL**							**EMPTY**
29.	**LONELY**							**FRIENDLY**
30.	**STURDY**							**FRAGILE**
31.	**DISCOURAGING**							**HOPEFUL**
32.	**ENJOYABLE**							**MISERABLE**